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THE CANADIAN JEWISH REVIEW

The Canadian English-Jewish Weekly

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1,600 DP Being Flown From Berlin

One hundred and thirty-six refugees arrived at Frankfort On The Main from Berlin. Thirty-three of them were German Jews. They had visas for Palestine issued by Israel.

One was a non-Jew, also bound for the Holy Land. She was Frau Martha Tyroler, 52-year-old widow and native Berliner, en route to join her daughter, who resides in Israel with her Jewish husband.

They came as the vanguard of about 1,600 displaced persons, mostly Jews, who are being transported by air from the Russian blockaded city. The purpose is two-fold. American authorities wish to ease the supply problem. They also wish to facilitate resettlement and repatriation of displaced persons. Those not bound for Palestine had visas for Canada and France. All were later flown out of the former capital for resettlement in camps in the American zone.

(Continued on Page Twelve)

CALLS TRUCE HEAVY BURDEN

Extension of the truce in Palestine has proved disadvantageous to Israel, Samuel Rothberg, national vice chairman of the United Jewish Appeal, said at La Guardia Field after his return from Palestine, where he made a survey of Jewish displaced persons.

Mobilization and demobilization of the men and women of Israel in connection with the war and truce have disrupted Israel's economy, Mr. Rothberg said.

"The Jews must maintain their army on a stand-by basis on limited resources when these men should be working on farms and factories," he asserted. "The army was winning in the south as in the north. A truce is a heavy burden."

If the United States lifted its embargo on the shipment of arms, Israel could win the war in ten to twelve weeks, Mr. Rothberg said. "The embargo should be lifted under any circumstances," he declared. "This would do more than anything else to insure lasting peace."

Z.O.A. Head Asks Non-Support For New Group

Dr. Emanuel Neumann, president of the Zionist Organization of America, asked American Jews not to support any new groups soliciting funds for Israel.

At the same time, the Zionist leader denounced a group now in formation called Americans United for Israel, saying that this group had not been sanctioned or authorized by any official Zionist body.

The Zionist leader called attention to a recent statement by the American section for the Jewish Agency for Palestine, headed by Dr. Abba Hillel Silver, calling upon Americans "not to contribute to any campaigns of whatever name for support of military organizations in Palestine."

Dr. Neumann said the new group was replacing Americans for Haganah, which was in the process of being dissolved. The formation of the new group, he declared, "is merely a device to circumvent the recent request of the American section of the Jewish Agency, which called upon Americans for Haganah to discontinue its activities and dissolve its organization in view of the establishment of the Jewish Army, which supplants Haganah."

"This completely unauthorized activity can serve only to sow confusion or discord through overlapping and duplication of the highly effective support to Israel now being rendered by the official Zionist bodies in the United States," Dr. Neumann said.

He added that such a group would "lessen the concentrated effort

Dissidents Firm On Jerusalem As Capital

The fighters for the Freedom of Israel, or the Stern group, reaffirmed their determination to make Jerusalem the capital of Israel. It may therefore be assumed that the Fighters for Freedom will combat any plan, even though it be agreed to by the Government of Israel, that turns Jerusalem into neutral area.

The position of Irgun Zvai Leumi, the other dissident group, remains uncertain in this respect. But it is safe to say that they will support the view of the Fighters for Freedom. This would mean both groups going back into underground activity to resist any decision on Jerusalem's status on other than the basis they have mapped, says Julian Louis Meltzer, in the New York Times.

Whether the Government of Israel will impose its will upon Irgun Zvai Leumi and the Freedom Fighters once it has agreed upon Jerusalem's status, is a question that cannot now be answered with any predictable accuracy.

Dr. Bernard Joseph, chairman of the Jerusalem Emergency Committee which acts as the Government of Israel's representative at Jerusalem, advanced his personal opinion that Israel would emphatically reject any attempt to proclaim Jerusalem the capital of King Abdullah of Trans-Jordan.

As things stand, the Arab

(Continued on Page Twelve)

ISRAEL EXPECTS AID FROM FOREIGN JEWS FOR FUTURE IMMIGRANTS

The Provisional Government of Israel not only will not agree to any temporary or permanent limitation on immigration but is prepared to accept "millions" of new citizens from among the Zionists of the world.

This statement was made to correspondent C. L. Sulzberger, of the New York Times, now at Tel Aviv, by Premier David Ben-Gurion. Mr. Ben-Gurion received the writer in Israeli General Headquarters, an extremely well guarded area.

The main points he stressed were:

1. The ultimate position of the 300,000-odd Arab refugees from Palestine would depend on the treatment meted out to Jewish populations in the Arab lands.

2. Israel would accept no limitation of any sort on immigration. One of the Arab truce conditions was that immigration be frozen for the present.

3. Israel would insist on its claim to the southerly Negeb desert and would not barter its pretensions to that area for any other piece of land.

4. Israel pledged guarantees to all inhabitants and citizens of freedom of religion, assembly and so forth, and would grant the civil rights generally accepted by the Western democracies.

5. The present Government not only was determined to put down any efforts by extremist minorities to seize power by a coup, but also would insist, by force, that if and when a peace was signed and the frontiers for the new state were fixed, these borders would be respected by all revisionist groups.

6. The economy of the new state was self-supporting as far as the present population went, but Israel would require aid from foreign Jewish communities to care for future immigrants.

7. The Israeli Government now had taken custody of the five Britons kidnapped in Jerusalem by Irgun Zvai Leumi and would investigate allegations of espionage against them. If the inquiry proved the accusations were groundless, the men would be released; if not, they would be tried under the legal code of Britain's former Palestine mandate.

As for the return of the Arabs who fled Palestine, he said that "the problem of these refugees is naturally one of the main points involved in a final settlement. We must for the moment reserve our position and watch the threats of persecution of Jews in Iraq, Syria, Lebanon and Egypt — not only threats of violence but threats, for example, that their property will be taken away from them."

The Premier flatly refused to consider the possibility of any limitation—temporary or permanent—

(Continued on Page Twelve)

Propose Transfer Of Jews, Arabs

A transfer of populations involving Arabs in the state of Israel and Jews living in the Arab states is being strongly advocated by some officials of the Israel government.

The disclosure came from Arthur Lourie, Israel Consul General in New York and director of Israel's Mission to the United

Mr. Lourie, who returned from a three-week visit to the Jewish state, told a press conference that all but about 50,000 Arabs have fled Israel. There is some feeling among Israel officials, he said, that the presence of those who remain "might lay the ground for a transfer of populations."

The exchange, he said, would involve bi-lateral arrangements by Israel with the Arab states in which there are Jewish colonies. There are some 890,000 Jews scattered through Arab teritory from Iran to Morocco, with about 268,000 living in the states of the Arab League.

According to rough figures given by an Israeli spokesman later, the largest Jewish colony in the Arab world is in Iraq, with 130,000 Jews. There are about 80,000 in Egypt, 40,000 in Yemen, 11,000 in Syria and 7,000 in Lebanon, with a small scattering in Saudi Arabia and Transjordan.

Mr. Lourie emphasized, however, that there has been no attempt so far by Israel to initiate negotiations for an exchange. The idea of a population transfer is not new: it was advocated in 1936 by the Peel Commission, sent to Palestine by the British government to study the Holy Land problem, reports the New York Herald Tribune.

The statement described the plans of the new group which, according to its press release, is to embrace "public relations, publications, collections of materials, speakers' bureau, films and other activities."

Last week, the announcement was made of the formation of the Americans United for Israel "to rally support for the embattled population of Israel." The announcement was made by a committee consisting of Rudolph Sonneborn, Abraham Feinberg, Nahum Bernstein, Charles Gutwirth, Adolph Robison and Samuel Cherr, and said that they spoke "for a board of directors of 100, including Jewish figures from all over the country."

David R. Wohl, executive director of Americans for Haganah, now being dissolved, said the new group was replacing his organization, but that it was "not seeking solicitations." Mr. Wohl, whose offices are at New York, 250 West Fifty-seventh Street, said that no member of the organizing committee of the new group was available for comment on Dr. Neumann's statement.

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PALESTINE!

NONE PRAY MORE FERVENTLY than the Jews that the uneasy truce in Palestine may lead to a permanent peace in which Israel may move forward to a happy and prosperous statehood.

BUT REMEMBER—

THE NEW-BORN STATE OF ISRAEL has already tasted to the full the bitter fruits of war.

BOMBS HAVE ALREADY SHATTERED the stillness of the night in Tel Aviv, and the mangled bodies of men, women and children have been pulled out from under the ruins of their own homes.

PEACE? TRUCE? BUT WAR HAS already struck at Israel and the stubbornness of a people who scoff at the decision of the United Nations may at any time plunge the land again into the horrors of war.

ISRAEL NEEDS HELP—

HELP FOR THE ORPHANS of the heroes who gave their lives to prove that the freedom they had won was worth dying for—

HELP TO FEED THE CIVILIANS whose means of support has been taken away from them in order that the borders of Israel might be made impregnable—

HELP FOR THE KIBBUTZIM, ringed by enemy troops, who but for that help may perish from attrition and want—

HELP FOR THE WOUNDED who, having given a great deal, may with our aid live to give still more to Israel.

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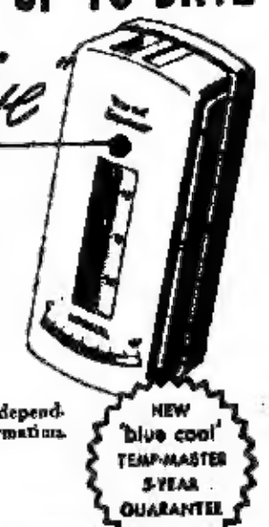
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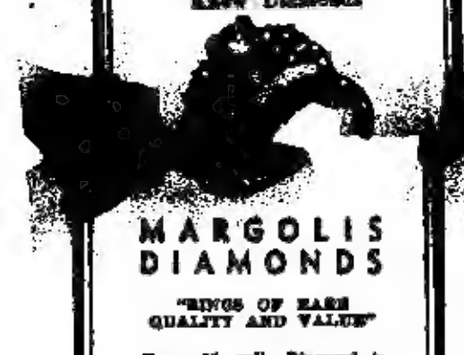
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Social Notes — Montreal

Mr. and Mrs. Harris Fernley, Decarie Boulevard, left for a motor trip to Atlantic City, N. J.; Washington, D. C.; and New York.

Mrs. Henry Rothbard, Queen Mary Road, spent a fortnight with Mr. and Mrs. Herman Gensior, of New York, at their farm in Broad Brook, Conn.

Mr. and Mrs. A. Gerstenfeld, Queen Mary Road, spent a holiday at Lakewood Lodge, in St. Donat.

Mr. and Mrs. B. A. Rabinowitz, Decarie Boulevard, spent a holiday at Lakewood Lodge, in St. Donat.

Morton J. Flanders, Marlowe Avenue, is leaving for a visit to Atlantic City, N. J.

Mr. and Mrs. [illegible] Decarie Boulevard, were at Lakewood Lodge, in St. Donat, for a short holiday.

Mr. and Mrs. Bernard Caplan and daughter, Arlene, of Laurelton, Long Island, N. Y., who are visiting Mr. and Mrs. Gershon Weitzman, Park Avenue, spent several days with Mr. and Mrs. William Berlin, Decarie Boulevard, at their summer cottage in St. Lin.

Mr. and Mrs. Albert L. Ein, Girouard Avenue, have returned after a month's vacation at Virginia Beach, Virginia.

Louis H. Rohrlick, K.C., and Mrs. Rohrlick, and daughter, Miss Geraldine Rohrlick, Ponsard Avenue, are leaving for Atlantic City, N.J.

Dr. and Mrs. A. Bazerman, Decarie Boulevard, spent a holiday at Lakewood Lodge, in St. Donat.

Mr. and Mrs. Leo Lutsky, 3185 Linton Boulevard, have returned from a motor trip to Old Orchard Beach, Maine.

Mr. and Mrs. M. Herman, Parkman Place, were in Marblehead, Mass., for a few weeks.

Mr. and Mrs. Leon Penn and daughter, Roslyn Estelle, Victoria Avenue, are at St. Lin, occupying a cottage for the summer.

Misses Erma Joan Caplan, Grosvenor Avenue, and Marie Tavroges, Randall Avenue, are spending several weeks in Edgartown, Martha's Vineyard, Mass.

Dr. and Mrs. Harry C. Ballon, Cote des Neiges Road, are spending several days in Digby Pines, N. S.

Mrs. R. Nathanson, Victoria Avenue, is leaving to spend two moths with her sons and daughters-in-law, Mr. and Mrs. Jack Nathanson, Mr. and Mrs. Alfred Nathanson, Mr. and Mrs. Nathan Nathanson, and David Nathanson, in Sydney, Nova Scotia, and will also spend six weeks in Government National Park, in Ingonish, Nova Scotia.

Mr. and Mrs. J. Lightstone, Cote des Neiges Road, were at Lakewood Lodge, in St. Donat.

Mr. and Mrs. Hillie Hart, 396 Oliver Avenue, left on a two-week motor trip to Cape Cod, Mass., celebrating their fortieth wedding anniversary.

Mr. and Mrs. William Bernfeld, of Los Angeles, Calif., formerly of Montreal, are staying at the LaSalle Hotel, while visiting Max Bernfeld, K. C., and Mrs. Bernfeld, Lincoln Avenue; and Dr. and Mrs. Benjamin Bernfeld, Cote St. Luc Road.

Mrs. Louis Hirsch, of Brooklyn, N. Y., spent several days in Montreal, visiting her mother, Mrs. L. Ginsberg, Hudson Avenue.

Mr. and Mrs. [illegible] F. Cohen, Cote des [illegible] Street, is in New York, visiting her brother-in-law and sister, Mr. and Mrs. Norman Fleisher.

Miss Molly Beckelman, Jeanne Mance Street, is leaving to spend a two-week holiday in Provost.

Misses Tillie and Esther White, Rachel Street East, spent several weeks in Brighton, Long Island, N.Y.; and Atlantic City, N.J.

Mr. and Mrs. Moe Ruderman, Drolet Street, spent two weeks in New York, visiting relatives.

Irving Leibner, de Vimy Avenue, spent two weeks in Ivry.

Mr. and Mrs. J. Shorr, Laval Avenue, returned home from Waterbury, Conn., where they were present at the marriage of their niece, Miss Marilyn Silverman, daughter of Mr. and Mrs. Max Silverman, to Jack Fink, of Providence, R. I.

David Strohl, Colonial Avenue, has returned after spending several weeks at the summer home of his parents, Mr. and Mrs. L. Strolovitch, at Lac Paquin, in Val Morin.

Mr. and Mrs. Philip Center and family, Drolet Street, are occupying their summer cottage at Prevost.

Mr. and Mrs. Jack Fink, of Waterbury, Conn., are spending part of their honeymoon touring the Laurentians, having stopped to visit her uncle and aunt, Mr. and Mrs. J. Shorr, Laval Avenue.

Miss Alice Bookoff, of Baltimore, Md., spent some time visiting her uncle and aunt, Mr. and Mrs. B. Raby, Clark Street, at their summer home in Val Morin.

S. Kopelman, of London, England, is arriving by plane to visit his son-in-law and daughter, Mr. and Mrs. S. Adelman, Maplewood Avenue.

Mrs. H. Scharf, Van Horne Avenue, is spending the season at her summer home at Lac Paquin.

Mr. and Mrs. Nathan Fox, Bernard Avenue West, have returned from a two-week motor trip to Atlantic City, N. J.; and New York.

Mr. and Mrs. M. Center, Drolet Street, were visited by their son-in-law and daughter, Mr. and Mrs. M. Gerber, of Long Island, N.Y.

Mrs. R. Schorr and son, Ronald, of Jersey City, N. J., spent two weeks with Mr. and Mrs. J. Shorr, Laval Avenue.

Miss Pauline Krymalowsky, Clark Street, is spending ten days at Manitou Lodge, in Ivry.

Morris Elsner, Esplanade Avenue, is at Manitou Lodge, Ivry, for ten days.

Mrs. F. Strohl, Van Horne Avenue, is at Lac Paquin for the season.

H. M. Caisserman, St. Joseph Boulevard West, was at Lakewood Lodge, in St. Donat.

Harry Strohl, Colonial Avenue, spent a week at Muskoka, Ont.

Joseph Weinholtz, Drolet Street, spent some time in New York; New Haven, Conn.; and Baltimore, Md.

PUTS POUNDS ON • DP YOUNG

Lore Weinberg guesses she put on about 8,000 pounds last year. During that time she supervised a special nutritional center in Esslingen in the United States zone of Germany. There she put the 8,000 pounds on 1,000 undernourished and sickly Jewish refugee children who had come to Esslingen for four-week periods of specialized diets, intensive medical care, and rest. Slim, attractive Miss Weinberg, kindergarten teacher of Albany, N. Y., returned to the United States after serving since September, 1946, on the overseas staff of the Joint Distribution Committee, major American agency aiding distressed Jews abroad.

The Esslingen Nutritional Center, a rambling chateau which served as a Jewish orphanage in the pre-war days, is one of three nutritional centers the JDC maintains in the U.S. zone of Germany for undernourished and weak Jewish youngsters in the neighboring displaced persons camps. The others are located at Bad Nauheim and Struth. The nutritional program instituted in the three centers has enabled a total of almost 2,000 youngsters suffering from malnutrition and physical weakness to reach more normal standards of health in the past year.

The youngsters have known only the privations of war and DP camp life. Some have lived there for three years. Carefully selected by JDC camp doctors, most of the [illegible] receive 3,000 calories of food a day. This is 1,000 more than is served daily in the DP camps. Many were introduced for the first time to fresh vegetables and spinach. Salads also posed a problem.

The children's health needs were also met at Esslingen. Children are DDT'd upon admission and receive exhaustive medical and dental check-ups during their stay. They are also taught personal hygiene. Upon leaving each youngster takes his toothbrush. It is still a rare item in DP camps.

JDC MAKES MASS HEALTH CHECK-UPS

To millions of Americans a medical checkup is a routine affair. But to many of the displaced Jews in the camps of Germany, Austria and Italy, now experiencing complete medical examinations for the first time, it is a strange, and exciting, procedure. When a five-man team of JDC doctors, specialists and nurses arrived at Camp Arzberger in Austria on the first leg of a mass examination tour (a service which this year will be extended to every Jewish DP center in Germany, Austria and Italy) they were greeted with shouts of welcome. Tense, long lines formed before the X-ray machine, the fluoroscope, the dental chairs. A sigh of relief was heard each time the examining physicians nodded approval over heart, lungs, blood. And the health cards issued at the close of the checkup were more than certificates of good physical condition, they were passports to the future. Their importance was further emphasized when representatives of the new State of Israel decided that only applicants with health cards would be considered for emigration.

Of the 440 DP's examined in the Arzberger Camp, 155 had recognizable physical defects; 82 needed dental care, six were tubercular; and 57 were designated for more specialized testing. These DP's, while found ailing, were heartened by the knowledge that JDC was prepared to start treatment at once and that no effect would be spared to bring about earliest improvements in their condition. The scene in Arzberger was being repeated throughout Germany, Austria and Italy as JDC medical teams moved their mobile equipment from camp to camp. This latest phase of the agency's expanding medical program, planned to meet the specialized needs of DP's awaiting immigration, will, by year's end, give examinations to 200,000 men, women and children. Objectives: for the sick, diagnosis for treatment; for the healthy, approval for resettlement.

Rehabilitation plans, which are eventually expected to aid some 8,000 Jews in Italy and Rumania to attain economic independence and self-support, and leave relief rolls, were announced by Moses A. Leavitt, Executive Vice-Chairman of the Joint Distribution Committee. A total of $450,000 has been appropriated. This sum includes $50,000 which will be extended to a newly-established credit cooperative in Milan, Italy, to assist Jewish artisans, professionals and shopkeepers in resuming their trades and occupations. It was reported that the cooperative, which will extend loans for the purchase of supplies and machines, to date has received more than 75 applications from needy family heads, including a large number from Jewish refugee doctors. The major disbursement of $400,000 will go toward the establishment of 35 producer cooperatives in Rumania, scheduled to employ 2,500 heads of Jewish families. They will be engaged in tailoring, shoemaking and wood-working. The plans will aid altogether 8,000 persons, including dependents. An extensive apprentice training program in the producers' cooperatives will eventually provide employment and self-support for additional thousands. The repayment of initial loans to the Milan credit cooperative will also make possible assistance to other needy Jews.

Formation of a special committee to aid communities in developing year-round participation of women in community service was announced by Stanley C. Myers, president of the Council of Jewish Federations and Welfare Funds. Mrs. Leo Greenwald, of St. Louis, Missouri, a member of the CJFWF Board of Directors and nationally prominent in women's division activities, will head the committee of nineteen women from all sections of the country. Each of the women has achieved top leadership in her own community. The special committee grew out of discussions held at the CJFWF General Assemblies of 1947 and 1948. It will try to increase women's participation on boards and committees of federations, welfare funds and community councils. The interest of women in their community social services will be advanced. A six-point program has been formulated which will stimulate activity throughout the country.

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Social Notes — Montreal

Mrs. Charles Leiffer and daughter, Miss Mary C. Leiffer, Jeanne Mance Street, left for Bathurst, N. B., where they will be the guests of Mr. and Mrs. Maurice Leckner, for several weeks.

Mr. and Mrs. Joseph Eichenbaum, 5704 Esplanade Avenue, left for Mexico City, where they will spend a month.

Miss Sarah Furman, Clark Street, spent a week at Wooden Acres, at St. Adolphe de Howard.

Mrs. Samuel Burstein, of Winthrop, Mass., is spending several weeks visiting her children, Mr. and Mrs. Al. Silver, Maplewood Avenue; and her son and daughter-in-law, Mr. and Mrs. David Rigler, Sherbrooke Street West, at their summer cottage in Val Morin.

Mr. and Mrs. Samuel Weiner, Dollard Avenue, motored to Cape Cod and Old Orchard Beach, Maine, where they spent several weeks. On returning they visited their son, Morty, who is spending the summer at St. Donat; and their daughter, Florence, who is spending the summer at Lac Brule.

Miss Ethel Koval, Esplanade Avenue, and Miss Clara Kaufman, St. Urbain Street, are leaving to spend their vacation at Jamaica, L. Nassau, and Atlantic City.

Mr. and Mrs. M. J. Lazar and family, Hutchison Street, are spending the month of August at their cottage at Old Orchard Beach, Maine.

Mrs. P. Shapiro, Dollard Avenue, is leaving for Edmonton, Alta., to visit her brother-in-law and sister, Dr. and Mrs. L. A. Miller.

Mr. and Mrs. M. Silverman, of Kingston, Ont., are spending their vacation with their son-in-law and daughter, Mr. and Mrs. Jack Berger, 4539 Clark Street, at their summer home in Val Morin.

Mrs. Maurice Leckner and daughter, Clarice, of Bathurst, N. B., were guests at Chaleur Beach, N. B.

Mr. and Mrs. Louis Eisenberg, Park Avenue, and his parents, Mr. and Mrs. Sam. J. Eisenberg, of Ottawa, Ont., have returned from a motor trip to New York; Philadelphia, Pa.; Atlantic City, N. J.; Ocean City, and Syracuse, N.Y.; and Ontario. They were entertained by Mr. and Mrs. Meyer Eisenberg, uncle and aunt of the latter, of Philadelphia, Pa., who motored back with them and spent several days in Ottawa, Ont., at their cottage, and also in Montreal. They were also entertained by Mr. and Mrs. M. Silverman, of Brooklyn, N. Y., aunt and uncle of the former.

Dr. and Mrs. T. H. Aaron, formerly of Pittsburg, Penn., and now residing in New York, visited her parents, Mr. and Mrs. P. Shapiro, Dollard Avenue.

Mr. and Mrs. Irving Postilnick, 13 Marie Anne Street West, entertained at a garden party at Maxwell Boulevard, in Val Morin, in honor of Mrs. Postilnick's birthday, Mrs. Postilnick, who was guest speaker, and of Mr. and Mrs. William Postilnik, St. Urbain Street, who were present. The table held a birthday cake, with inscription, and flowers. Mrs. Postilnik wore a black and white dress, and flowers in her hair. Those present were: Mr. and Mrs. Max Melamed and daughter, Diana, Dornal Avenue; Mr. and Mrs. Manuel Melamed and sons, Morris and Louis; Dornal Avenue; Mr. and Mrs. Joseph Melamed, Maplewood Avenue; Mr. and Mrs. Alter Melamed, Dornal Avenue; Mr. and Mrs. Samuel Melamed, Dornal Avenue; Mr. and Mrs. Ernest Wahl, Esplanade Avenue; Mr. and Mrs. Rubin Eisenstat and daughter, Mona, Laval Avenue; Mr. and Mrs. Herman Stein and daughter, Freda, Clark Street, and their niece Marlene Stein, of New York; Mr. and Mrs. Morris Berman, Fairmount Street; Mr. and Mrs. Hyman Bendel, Clark Street; and Mr. and Mrs. William [illegible]

Staying at Lakeview Lodge in St. Donat, were: Mr. and Mrs. M. Berger, Mr. and Mrs. H. Dubin, Mr. and Mrs. I. Garber, Mr. and Mrs. I. Mauer, Mr. and Mrs. G. Shatla, Misses Anne Adler, Nella Guttman, Rose Lazare, Sadie Switzman, Edith Vinetsky, Reva Lewis, Libby Shatsky; Mrs. J. Cadloff, S. Witten, Rose Isaacs, A. Gardner, all of Montreal; Mr. and Mrs. F. Back, Miss Ida Lipnis, and Dr. and Mrs. R. Ottenberg, all of New York.

Brigadier General Julius Klein, national commander of the Jewish War Veterans, donated a pint of blood at the American Red Magen David Blood Bank for Palestine, 326 East Thirty-ninth Street, New York, in the campaign to obtain blood to Haganah, military arm of the newly proclaimed Jewish state in Palestine. Recalling the aid given to the allied cause by the Jews of Palestine during the recent war, General Klein said: "We can do no less than repay them in equal measure now that their aspirations to live in peace and democracy are under threat by foreign invaders who have shown their enmity to the free way of life in the two great wars of our time." Red Magen David (Red Star of David) is the Jewish equivalent of the Red Cross.

(Resort Advertisements on Pages Four and Five)

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LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that DAME CLAIRE WISEMAN GRYNBERG, housekeeper, of the City of Montreal, Province of Quebec, will apply to the Parliament of Canada at its next session, for a bill of divorce from her husband MOUISZ GRYNBERG, painter, of the City of Montreal, Province of Quebec, on the ground of adultery.

Dated at Montreal, Que., July 5th, 1948.

S. W. WEISS,
Attorney for Petitioner,
276 St. James St. West,
Montreal 1, Que.

Enriching The Substance Of Family Life

By Harold Friedman

The current emphasis on family life education has made us aware of the fact that human values have not changed. Nor have their roots in family life changed. The ethical principles and moral standards which determine acceptable patterns for life in today's society are basically as sound now as they were centuries ago in ancient Israel when our forefathers translated them into law.

What has undergone extensive change is the pattern of society itself, thereby diminishing the role of the home as the center of all services and threatening the family as the basic unit for developing family attitudes and interrelationships.

How to build upon these cultural changes so that they can retain the substance of family life and enrich family functions was the challenge placed before the delegates to the National Conference on Family Life, held in Washington, D.C., in May. 800 representatives of 125 major national organizations in every state of the union, Alaska, and 30 foreign countries pooled their accumulated experience in all fields of service related to family life and took with them recommendations on ten different areas affecting family life: community participation, counselling and guidance, economic welfare, education, health and medical care, home management, housing, legal problems, recreation and social welfare. These recommendations, it is hoped, will be the springboard for local programs of action.

Briefly, they may be summed up thusly: Adequate housing must be assured for a safe, healthy and wholesome family life. The education of young people for family living should be promoted in every way. Wider community support should be encouraged for family counselling services. Adequate medical services at all stages of the family cycle should be promoted through appropriate measures. Home management should be popularized so that families may get most out of their resources. Opportunities should be extended for every family to earn an adequate income. Recreational opportunities must be increased which are directly related to family life. Local community organizations, with state and federal assistance, should be promoted to provide basic social welfare services needed by families. Neighborhood teamwork should be developed to bring about essentials for stronger family life. And finally, to fortify family life more family courts should be created, with proper staff and finances, and their use widened.

These long range goals will be realized to the extent that local efforts bring them about, to the extent that local leadership can encourage recognition of these needs and sponsor programs of action. In this process the Jewish Community Center shares a responsibility along with other community agencies touching on the problems of family life.

The functions of the modern family were described in these terms: "Today's family faces more subtle functions involving the personality development of its [illegible] Grandmother's knitting and baking these new functions are bafflingly complex and bewilderingly intangible.

"What are some of the functions? Men and women as fathers and mothers are above all engaged in child bearing and rearing which involves socializing and culturizing the child, transferring him from an immature, mammalian organism into a participating member of society and a bearer of our traditions.

"The family is therefore the matrix of personality which emerges as the idiomatic patterns of functioning, of patterned conduct, of ideas, beliefs and assumptions and above all, of emotional reactions and persistent feelings, as the child undergoes this family tuition and learns to live within the family life in his own individual way.

"The family is also the primary agent for health care and preventive medicine, which cannot be performed by physicians and nurses but must be provided in the home, in the selection and preparation of food for family meals for adequate nutrition, in the endless tasks of housecleaning, laundry, dishwashing for sanitation, in the provisions of sleep, relaxation, care of minor ills and all the other functions and services which are essential to maintenance of vitality and protection of health.

"Moreover the family is the primary agent for basic mental health which likewise cannot be performed by psychiatrists, psychologists and social workers. Only the family can offer what is essential to guard the emerging personality and to protect and conserve the mental health of individuals through the quality of inter-personal relationships, the provision of reassurance and comforting, the releases and encouragement each needs to keep on striving for orderly living and fulfillment of his or her aspirations."

These basic responsibilities of the family are found in the Jewish conception of family life. Morris Joseph, in discussing obligations of husband and wife, parent and child, and brothers and sisters toward each other, adds:

"The ideal which they have to keep steadily before them is not their personal good merely, however lofty their conception of it, but the good of the family. They have to regard themselves not only as individuals, but as members of a holy organization, one which, by common effort, may be made a worthy unit of the State, even a temple of God. This is the Jewish conception of family life. Judaism has ever sought to hallow the home, to make a shrine at which the parents minister to the congregation of the children. Prayer has been the incense, and love the sacrifice. All the chief virtues of the Jewish character have had the home, with its mighty incentives and its hallowed associations, for their nursingplace."

In accepting the family as the basic central core of living, it is important that all who are concerned with family welfare and family stability recognize that community programs are not a substitute for a satisfactory home life but rather a supplement to it. Every planned experience, particularly during the formative years of a child's life, should be viewed as an opportunity to strengthen the relationships within the family group and the relationships of the family with the community.

The nursery school experience can provide the child with a safe,

(Continued on Page Nine)

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Montreal Meetings

• Rabbi Max J. Routtenberg, leader of Kesher Zion Synagogue, in Reading, Pa., the son of Mr. and Mrs. Harry D. Routtenberg, 4956 Decarie Boulevard, has been appointed executive vice-president of the Rabbinical Assembly of America. Rabbi Routtenberg has occupied his post in Reading for the past 16 years. For three years he was chaplain with the United States Army in Europe, and was discharged with the rank of major. A member of the Board of Overseers of the Jewish Theological Seminary of America, Rabbi Routtenberg was ordained to the rabbinate at the Seminary, graduating cum laude in 1932. He received his secular education at McGill University and New York University.

• A children's carnival fair, on the grounds of the home of Mr. and Mrs. Michael Shaffer, at Piedmont, raised $62 for Aid to Israel. Participants were: Gloria and Elaine Shaffer, Morris Shivack, Miriam Sivack, Jerry Horovitch, David Remon, Bobby Wiser, Therese Rockman, Freda Weber, Releen Freedman, Myrna Kasner. Due to rain the fair will continue on August 15.

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MARRIAGES

MALLEK-LEVITT

The marriage of Estelle, daughter of Henry Lavitt, 1376 Greene Avenue, and the late Mrs. Miriam Levitt, to Harry Mallek, McEachran Avenue, son of the late Mr. and Mrs. M. Mallek, took place in the chapel of Shaar Hashomayim Synagogue, on Thursday, July 22, at eight o'clock, Cantor Nathan Mendelson officiating. The bride wore a navy-blue print silk dress, white straw hat, faced with matching material, navy-blue accessories, and a corsage of gardenias. Mrs. Isador Lefson, the bride's sister, was matron of honor. She wore a grey dress, with pink flowers, eggshell-colored sailor straw hat, with a black bow, black accessories, and a corsage of roses. Rudolph Stone was best man. A dinner was given. The bride and groom left for a motor trip to Lake Placid, N. Y., and will reside on McEachran Avenue.

SOICHER RIPSTEIN

The marriage of Dr. Riva Ripstein, daughter of Mrs. H. M. Ripstein, 3474 Cote des Neiges Road, and of the late H. M. Ripstein, to Percy Soicher, son of Mr. and Mrs. A. Soicher, Hutchison Street, took place at the summer home of the bride's brother-in-law and sister, Mr. and Mrs. Max Cresbohl, at Beaurepaire, on Sunday, July 18, at three o'clock, Cantor Nathan Mendelson officiating. The bride was given in marriage by her brother, Dr. Charles Ripstein. She wore an afternoon dress of white eyelet embroidery, with a corsage of white sheils, and a tulle illusion veil. She carried a [illegible] bouquet of pink carnations. Jack Soicher was best man for his brother. The house was decorated with gladioli, and other seasonal flowers. Mrs. Ripstein, mother of the bride, wore a dusty-pink crepe afternoon dress, with a navy-blue taffeta hat, and corsage of blue irises and pink carnations. Mrs. Soicher, mother of the groom, wore a turquoise-blue mesh gown, with a brown bengaline hat, and a corsage bouquet of deep red roses. After a reception, Mr. and Mrs. Soicher left for a cruise up the Saguenay, and to Murray Bay, and Metis Beach. For travelling, the bride wore a bottle-green linen dress, with a pale yellow shortie coat, and white accessories. They will live at 3370 Barclay Avenue. The bride is a graduate in science and medicine of McGill University; and the groom, a graduate in mechanical engineering of McGill University.

LEVY-HERMAN

The marriage of Margot, daughter of Mr. and Mrs. Joseph Herman, Durocher Avenue, to Calman, son of Mrs. Leon Levy, Park Avenue, and the late Leon Levy, took place at the home of the bride's parents, at half-past three o'clock, on July 18, Dr. C. N. Denburg, Rabbi, officiating.

ZEESMAN-ERDLE

The marriage of Reva, daughter of Mr. and Mrs. Abraham Erdle, 5138 Esplanade Avenue, to Philip, son of Mrs. A. Zeesman, 4567 Esplanade Avenue, and the late Mr. Zeesman, took place at Chevra Kadisha Synagogue, on June 17, at half-past eight o'clock, Rabbi Chaim Denburg officiating, assisted by Cantor A. Matts. The bride was given in marriage by her parents. She wore a white satin gown. Designed with a sweetheart neckline, it was embroidered with seed pearl beads, and had long pointed sleeves, long torso with bustle, and a full skirt ending in a long train. Her headdress of white ivory roses held a finger-tip veil, adorned with lilies-of-the-valley, and she carried a prayer book with a mauve orchid and lilies-of-the-valley. Miss Sylvia Zeesman was maid of honor. She wore a blue taffeta off-the-shoulder gown, and a silver sequinned crown, holding a finger-tip blue veil, and carried a nosegay of assorted flowers. Hirsch Aaron Erdle was best man. The synagogue was decorated with candelabra, ferns, and floral arrangements. "Because" was sung. For the reception there were centrepieces on the table. Mrs. Erdle, mother of the bride, wore a royal-blue dinner gown, with matching [illegible] a pink [illegible] hat, and a corsage of pink roses. The bride and groom left for New York, Rochester, and Spencerport, N. Y., the former travelling in a grey dressmaker suit, with black accessories. They are living at 5138 Esplanade Avenue. Mrs. Jack Erdle and daughter, Brenda, of Rochester, N. Y.; Miss Molly Ram and Mrs. Max Jaretsky, of Bronx, N. Y.; Mrs. Leah Routbard, of Kingston, Ont.; Louis Shelling and family, of Portland, Maine; and Mrs. B. Gold, of St. Louis, Missouri, were wedding guests.

N.Y. Hospital Reports Big Deficit

The operating expense of Beth Israel Hospital at Livingston Place and Sixteenth Street, in New York, in 1947, was $1767,652, the highest in the hospital's fifty-eight years, Charles H. Silver, the president, said in his annual report.

Mr. Silver reported that the operating costs at Beth Israel had increased a total of $466,446 during 1947, including a 24 per cent increase in salaries and a 61 per cent rise in other expenses. "Despite the fact that the operating budget of Beth Israel was the highest in its fifty-eight-year history," Mr. Silver continued, "there was no let-up in the work of expansion and in the determination to serve the community with greater efficiency."

Although the hospital increased some of the charges for paying patients, the hospital faced a deficit of $482,102 at the end of 1947, Mr. Silver said. The deficit was met to a large extent by the trustees and friends of the hospital and by the Federation of Jewish Philanthropies, with assistance from the Greater New York Fund, the United Hospital Fund and the city. The report also pointed out that Beth Israel would be called on to serve a large section of the East Side now being converted from a slum section into a residential district.

AS THE TWIG IS BENT

Teaching a child to accept a spoon at a very early age may often save the mother endless trouble later on when she begins to offer the child solid foods, national health officers say. The age of one month is not too early to accustom a baby to accept such foods as cod liver oil and citrus fruit juices from a spoon.

When the child is accustomed to a measure of spoon feeding, many of the feeding problems that often arise three or four months later may be avoided.

TO COMPILE LISTS OF RESORTS WHICH SERVE SAFE MILK

The Health League of Canada has announced it is compiling lists of Canadian summer vacation hotels and resorts which serve pasteurized milk in the interest of the health of their guests. These lists, to be compiled by provinces, will be made available to enquiring vacationists.

In its current campaign to impress upon resort operators and summer travellers why they should respectively serve and demand pasteurized milk the Health League has circularized — with the cooperation of official provincial tourist bureaux — thousands of summer resorts, and has directed its message to the public through press and radio and distribution of bulletin-board posters to industry.

Information concerning home pasteurization methods can be obtained by writing to the Health League of Canada, 111 Avenue Road, Toronto 5, Ont. Lists of resorts which serve safe milk may be obtained from the same address. Also, any Canadian summer resort which serves pasteurized milk but which has not yet been circularized by the Health League may obtain an appropriate bulletin-board card by writing to the League.

ENGAGEMENTS

The engagement of Pauline, daughter of Boruch Krymalowsky, Clark Street, and the late Mrs. [illegible], to [illegible], son of [illegible], Montigny Street, [illegible]

Mr. and Mrs. I. Adler, Clark Street, announce the engagement of their only daughter, Ann, to Michael, only son of Mr. and Mrs. S. Weshler, Clark Street; the wedding to take place on September 1, at seven o'clock, at the Trigane Room of the Bucharest, Rabbi S. H. Herschorn officiating.

Mr. and Mrs. S. Rosenberg, St. Catherine Road, announce the engagement of their only daughter, Marcia, to Norman, only son of Mr. and Mrs. Joseph L. Greenstein, Querbes Avenue; the wedding to take place on January 27, at Shaar Hashomayim Synagogue.

Mr. and Mrs. A. Yaverbaum, Esplanade Avenue, announce the engagement of their younger daughter, Lily, to Harvey, only son of Mr. and Mrs. M. Usen, Casgrain Street.

Mr. and Mrs. E. Bachelman, Jeanne Mance Street, announce the engagement of their daughter, Shirley, to Bernard Levitt, McEachran Avenue, son of the late Mr. and Mrs. L. Levitt.

Mr. and Mrs. A. [illegible], Dorchester Street, [illegible] engagement of their daughter, [illegible], to [illegible], son of [illegible], 1548, at the University of Western Ontario, and [illegible] Medical School there.

CAME ALONE AT 13 WITH $10, ROSE TO SUCCESS

Alfred Decker, seventy-six, founder and chairman of the board of Society Brand Clothes, Inc., died in Chicago, Ill., of a heart ailment following a stroke. A native of Germany, Mr. Decker came to the United States at the age of thirteen. He was alone and had only $10. Starting as an office boy in a clothing concern, he learned the business and in 1903 founded Alfred Decker & Cohn Company. Later the name was changed to Society Brand Clothes, Inc.

From small beginnings the company became a leading manufacturer of high-priced clothes. The business became one of the largest clothing concerns in the U. S. and the third largest in Chicago, with more than 1,000 employees.

Mr. Decker was also a philanthropist and author of two volumes of poetry, published in 1937. He was president of the Illinois State Bank, vice-president of the Chicago Association of Commerce and the Chicago Crime Commission, and director of the Committee of Fifteen for the suppression of vice and crime. He was a life member of the Art Institute, the Chicago Historical Society and the Field Museum of Natural History.

Surviving are his wife, Mrs. Rachel Hexter Decker; three daughters, Mrs. Florence Gelb, wife of C. E. Gelb, president of Society Brand Clothes, Inc.; Mrs. Mae Shanhouse and Mrs. Virginia Frank, and one son, Ted S. Decker, owner of the Decker Clothes Manufacturing Company, Beckley, W. Va.

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A Trip To South American Jewish Communities

By Louis Kraft, Of The National Jewish Welfare Board

There are altogether 600,000 Jews in Latin America, the second largest grouping of Jews in the Americas. They are distributed as follows: Argentina, 350,000; Brazil, 150,000; Bolivia, 5,500; Chile, 40,000; Colombia, 6,000; Cuba 11,000; Mexico, 16,000; Uruguay, 40,000; Panama, 3,200; Jamaica, 2,200; Surinam, 2,500; Venezuela, 1,800.

The remainder reside in small communities in Central American countries and the West Indies. A rough estimate of the lands of origin of the Jewish population, prepared by Louis Sobel of the Joint Distribution Committee, indicates that about 12% are Sephardic Jews, many of which are descended from the original Portuguese Jewish colonists but most of whom come from the Levant, North Africa, Egypt and Syria. About 20% come from Central Europe, principally Germany and Austria and are for the most part recent arrivals who fled these countries during the Hitler regime. The vast majority, well over 65%, are of East European stock.

Except in Argentina, there are relatively few native-born Jews. Although Jews settled in Latin America before there were Jews in the American colonies, little is left today of the community life of these early colonists from Spain, Portugal and Holland.

The Sephardic groups from the Mediterranean and Balkan countries began to arrive some 50 years ago. Most of the young people of these groups that I met are native born. They speak Spanish and quite a number also speak English, something that is not true of the native born of the other groups to the same degree. German Jews settled in some numbers in Peru and Argentina as early as 1870. In fact in Peru the German-Jewish organization is still known as Beneficenzia Israelita de Habla Alleman de 1870, though at present there is not a single survivor of the founding group.

Jews from Eastern Europe began coming to Argentina in 1890, aided by the Jewish Colonization Association, established by Baron de Hirsch. They settled on the land as agriculturists and cattle raisers. Over 4,000 Jewish families are to this day engaged in agriculture in the provinces of Argentina, although there has been a constant movement to the larger cities. The largest numbers of East European Jews settled in South America, following World War I. They came to escape the pogroms in White Russia and the anti-Semitism in Poland and the Balkan countries.

Many are the tales of hardships in the pioneering days, of the difficulties of language and living conditions generally. Fortunately, the East European Jews were fairly well established by the middle 1930's and together with the older settlers, were able to give substantial help in facilitating immigration and economic opportunities for the refugees from Hitlerism.

Too much cannot be said of the enterprise, resourcefulness, and financial assistance of local leaders in aiding the process of immigration and settlement of the 120,000 Jews who found safety in Latin American countries during the trying years of Hitler persecution.

Economically, the situation of the Jewish communities is generally sound. Most of the Jews are in business for themselves, many are in the professions, and relatively few are employed. Many have become wealthy and have made substantial contributions to the welfare of the country in which they live. Some have become prominent in the political life of their countries. Jews have been elected to the Argentine Congress, to the Uruguayan Senate, and have been appointed to the Cabinet in Chile and Uruguay. Jews have been appointed to the Supreme Court in Argentina and Uruguay.

Socially, the situation of the Jews is not so good. Anti-Semitism is widespread in most countries. Jews are generally excluded from the exclusive clubs and from the homes of the aristocracy. Intermarriage is rare. Jews are generally excluded from the diplomatic service. Jews are rarely found in the army, navy or air force. Jews are rarely found in the civil service. Jews are rarely found in the police force. Jews are rarely found in the fire department. Jews are rarely found in the public schools. Jews are rarely found in the universities. Jews are rarely found in the hospitals. Jews are rarely found in the theatres. Jews are rarely found in the movies. Jews are rarely found in the radio. Jews are rarely found in the newspapers. Jews are rarely found in the magazines. Jews are rarely found in the publishing houses. Jews are rarely found in the banks. Jews are rarely found in the insurance companies. Jews are rarely found in the stock exchanges. Jews are rarely found in the commodity exchanges. Jews are rarely found in the real estate offices. Jews are rarely found in the law offices. Jews are rarely found in the medical offices. Jews are rarely found in the dental offices. Jews are rarely found in the veterinary offices. Jews are rarely found in the pharmacies. Jews are rarely found in the drug stores. Jews are rarely found in the department stores. Jews are rarely found in the chain stores. Jews are rarely found in the supermarkets. Jews are rarely found in the restaurants. Jews are rarely found in the hotels. Jews are rarely found in the resorts. Jews are rarely found in the summer camps. Jews are rarely found in the winter camps. Jews are rarely found in the sports clubs. Jews are rarely found in the golf clubs. Jews are rarely found in the tennis clubs. Jews are rarely found in the swimming clubs. Jews are rarely found in the boating clubs. Jews are rarely found in the fishing clubs. Jews are rarely found in the hunting clubs. Jews are rarely found in the riding clubs. Jews are rarely found in the polo clubs. Jews are rarely found in the cricket clubs. Jews are rarely found in the football clubs. Jews are rarely found in the baseball clubs. Jews are rarely found in the basketball clubs. Jews are rarely found in the hockey clubs. Jews are rarely found in the soccer clubs. Jews are rarely found in the rugby clubs. Jews are rarely found in the lacrosse clubs. Jews are rarely found in the cricket clubs. Jews are rarely found in the golf clubs. Jews are rarely found in the tennis clubs. Jews are rarely found in the swimming clubs. Jews are rarely found in the boating clubs. Jews are rarely found in the fishing clubs. Jews are rarely found in the hunting clubs. Jews are rarely found in the riding clubs. Jews are rarely found in the polo clubs.

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SOUTH AMERICAN JEWISH COMMUNITIES

(Continued from Page Five)

ana, there are two or even three community buildings conducted separately by the Sephardic, Central European, or East European Jews for their respective constituents. Many of these are quite adequate, even by North American standards, and have facilities for religious activities, social programs, educational work and athletics.

"Though lacking the professional direction of trained group workers, the Jewish community center movement in Latin America has a vitality which augurs well for its role in the growth of Jewish community life."

In another section of the same report he makes the further observation:

"Particularly helpful in this direction has been the growth of youth organizations in many of the countries and communities. The young people have been able to cut across country-of-origin lines, and their organizations include Sephardic, Central European, and East European Jews."

In the smaller cities the typical Center is virtually a home for the entire Jewish population, or membership, where there is more than one Center. The Jews feel so isolated socially that they all come together at the end of the day to spend the evening at the Center. Each Center has a minimum, a restaurant, a canteen or bar, assembly hall, library, offices of the Central Committee and other Jewish organizations, synagogue and some have card rooms, exercise room and meeting rooms.

Colombia

All of the Centers started out in rented quarters. In Medillin, Colombia, a community of about 125 Jewish families, a new building has just been completed at a cost of $65,000 and many a small community in the United States would be proud to own it. They are now planning to build a Jewish boarding school to serve the scattered Jewish families of the country. They are eager for association with J.W.B.

In Bogota a campaign has been inaugurated for a new building to cost $125,000. Some time ago J.W.B. furnished building plans for the purpose. About $25,000 has already been raised. When finally built it [illegible] groups and the Center project has been retarded.

In Cali, Colombia, the situation was in sharp contrast. A strongly united Jewish community of about 1,000 Jews has just completed a magnificent three-story Center containing an auditorium with stage, synagogue, schoolrooms, dining room, kitchen, game rooms, offices of the community organizations. A large athletic field will be developed. At present, pending the opening of the new building, the Sephardic Center, built fifteen years ago, serves all groups as a meeting place and for social activities.

Ecuador

In Quito, Ecuador, there is a Jewish Center house in rented quarters. It serves the 2,300 Jews as a meeting place, dance hall and has a dining room, card rooms, game rooms and offices of the Central Committee. The community at present is too poor to plan a new building though the need is recognized. It consists mostly of German refugees who have had difficulty getting established. The Central Committee adopted a formal resolution requesting affiliation with JWB-and we have since also sent them religious supplies, which were needed for confirmants and which are unobtainable in South America.

In Guayaquil, which has 300 Jews, there are rented quarters and they are used extensively. Practically all the Jews are German refugees. There is a real talent among them and a very high level of cultural interest. In their meager quarters, these adults, now clerks in stores but in Europe, doctors, engineers, lawyers and teachers, carry on dramatics, concerts and lectures. They pleaded for cultural materials from the National Jewish Welfare Board.

Peru

In Lima, Peru, there is a handsome Jewish Center structure, known as Beth Ana (literally a House of the People) rented by the Central Committee. It houses many activities including those of a youth group of 250 members. It is hoped also to organize and house a Jewish school in this building. The Sephardic group occupies a Center containing a small chapel, two classrooms, an auditorium, canteen and restaurant. A special request was made of JWB to help the youth group develop a program, particularly after I had given a demonstration of mass activities in which the young people themselves were involved.

Chile

In Santiago, Chile, a city with 40,000 Jews there is a large Jewish Center erected at a cost of $200,000. The facilities include an auditorium, a chapel, board room, 18 club rooms, library and restaurant. A large youth group is active in the Center. The German-Jewish group of 1,400 families, now occupying rented quarters, hopes to build a new Synagogue Center. A large youth group is active in this Center. The Sephardic group has a Center of its own with provisions for social activities for the 500 families affiliated with the organization. In addition to these three Centers, each serving a large constituency, separate Hebrew school buildings have been established.

Argentina

Argentina has about 300,000 Jews, of whom about 200,000 reside in Buenos Aires. There are 28 localities in the provinces of Argentina in which there are Jewish settlements, some of them with large Jewish populations. Although I was unable to visit these colonies, I [illegible] stumbling Jewish institution in the Y.M. and Y.W.H.A. or as it is known in Spanish, Sociedad Hebraica de Argentina. The organization was formed in 1926. To one who sees the building for the first time, it comes as quite a surprise. The building is new and a fine example of Argentinian architecture. The interior is beautifully decorated and furnished in good taste. The building is a large six story structure with a patio used all year round. It has all of the requisite facilities of a modern Jewish Center—several gymnasia and exercise rooms, swimming pool, large circulating library, huge restaurant and bar, lounge rooms, offices, but hardly any small meeting rooms. This is indicative of the conception of program that prevails. It is largely a sports and social program of the mass activity type.

Yet the Jewish cultural committee of the association does literary work of the highest quality. It produces a magazine in Spanish, devoted to Jewish subjects, which I am told is of high literary merit. The "Y" has even published entire volumes in Spanish, one a translation of Maimonides Guide to the Perplexed, another on Spinoza and several other books. The program is therefore one of extremes. At one end is an extensive sports and social program for the masses. At the other is a highly specialized cultural activity. There are very few small group activities or clubs and hardly any program for children.

The membership is large—6,000 men and women, young people and children, largely native born. About two-thirds are 18 years of age and over and are equally divided as to sex. The membership raised the funds for the construction of the building which cost about 2 million pesos or $400,000. The membership maintains the building, largely from dues payments. The expenses in 1945 were about $60,000. The local Federation makes no grant toward the deficit. The "Y" is rather proud of its ability to finance itself.

The only professional workers are the librarian and the gymnasium staff. There is an administrator who concerns himself only with finances and housekeeping. The program is planned and managed by the Board of Directors and Committees. They have a high sense of responsibility and it is considered an honor to serve.

One could not help but be impressed by the vitality and liveliness of the "Y". Even during the hot summer, I found it a beehive of activity. The spirit was one of friendliness and enjoyment. It was obvious that for those who came it was a real club house of friendly comradeship. After seeing the place in action I was no longer amazed at the high membership rates and the assessments and initiation fees. Obviously the "Y" meets a basic need. [illegible] for children are not provided to any great extent. There is no real conception of a rounded Jewish Center program, but the leaders of the community with whom I met individually and in groups are vitally concerned and would welcome the sustained aid of JWB.

I discovered a collateral need, that of creating the means for publication of Jewish books and program materials in Spanish. There are independent efforts such as that of the Y.M.H.A., of a privately financed publishing house and of two wealthy men, who finance translations of Jewish classics into Spanish, as a personal hobby. The expense is large but the result is meager. I have referred the matter to the Jewish Publication Society with a view to helping in the establishment of a similar organization in South America. For unless there is a source of supply of Jewish materials in Spanish, all effort at cultural development of Jewish youth will be handicapped.

Uruguay

In Uruguay, the Jewish population of 40,000 resides almost entirely in Montevideo. The Jewish community has the usual Jewish Community Council, presently

(Continued on Next Page)

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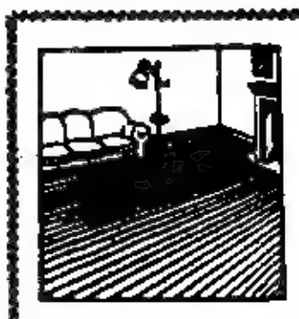

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NOTICE is hereby given that DAME CLAIRE WISEMAN GRYNBERG, bookkeeper, of the City of Montreal, Province of Quebec, will apply to the Parliament of Canada, at its next or following session, for a bill of divorce from her husband MOJZESZ GRYNBERG, peddler, of the City of Montreal, Province of Quebec, on the ground of adultery.

S. W. WEBER,
Attorney for Petitioner,
276 St. James St. West,
Montreal 1, Que.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that DAME JANET STEVENSON IVORY STEIN, of the City and District of Montreal, in the Province of Quebec, will apply to the Parliament of Canada at the next session thereof, for a Bill of Divorce from her husband, JAMES HENDERSON STEIN, draughtsman, of the City of Drummondville, District of Arthabaska, in the Province of Quebec, on the grounds of adultery and desertion.

DATED at Montreal, Province of Quebec, this 15th day of July, 1948.

FOSTER, HANNEN, WATT & STIKEMAN,
Attorneys for the Applicant,
507 Place d'Armes,
Montreal, P.Q.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that DAME EFFIE VIOLET MUGFORD, housewife, of the Town of East Greenfield Park, District of Montreal, Province of Quebec, will apply to the Parliament of Canada, at the next session or the next following ensuing session thereof, for a Bill of Divorce from her husband, WILLIAM IRWIN CLIFFORD KNOX, labourer, of the City and District of Montreal, in the Province of Quebec, on the grounds of adultery and desertion.

DATED AT MONTREAL, this twelfth day of July, Nineteen Hundred and Forty Eight.

JACOBS & JACOBS,
Attorneys for Petitioner,
276 St. James St. West,
Montreal, Que.

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SOUTH AMERICAN JEWISH COMMUNITIES

(Continued from Preceding Page)

headed by a representative of the Sephardic group. There are seven synagogues, several rabbis, Jewish schools, a Center with a large auditorium used only for mass meetings but is totally lacking in facilities and activities for the youth groups.

About 2,500 young people belong to clubs and of this number 1,006 are members of the Maccabi, the only group that possesses rented quarters in its own name. Even these quarters are limited. There are 400 Jewish members in the Y.M.C.A. and it is estimated that 2,000 Jewish youth have no affiliation of any kind. The 12 Jewish youth groups are loosely federated in a Zionist Youth Federation although some of the groups have no Zionist program or purpose. The groups meet in very poorly furnished rooms in various sections of the city.

The Jewish youth have a special problem. Uruguay, a liberal republic, has a system of free education at all levels — primary, secondary and college. 90% of the Jewish youth, I was told, go through college without any idea that their studies will lead to a useful career. There are doctors and lawyers now who cannot earn a livelihood. The country has such a limited industry and unbalanced economy that opportunities are few. I talked to many young people and it was obvious that they were uncertain of their future. I presented the needs to the Central Committee. There is recognition of the problem but a feeling of helplessness as to how to go about dealing with it.

The youth themselves are very earnest in their desire to build up a Jewish Center organization. They haven't the means — being mostly students who have to work to support themselves and the adults lack [illegible] and leadership.

Brazil

In Brazil, I visited Sao Paulo and Rabbi Nathan Witkin, who accompanied me to a number of these localities, went to Rio. Sao Paulo is a thriving industrial community known as the Pittsburgh of South America. Its population has grown vastly during the war and there is an acute housing and transportation shortage. The Jewish population of 50,000 is roughly about 2/3 of East European origin. About 2,000 are of German origin. Until recently Jewish organizations were banned and no Jewish paper was published.

The community is in a fever of Jewish organization at present, especially for fund raising for Palestine and European relief. It is sharply divided along ideological and social lines and gives the impression of being disorganized. As a result there is no central body that has responsibility for Jewish community planning.

As a matter of fact the only attempt at unity is made by the youth. They have recently formed a Federation of Youth Organizations which cuts across all groupings in the Jewish community. In meetings with the Executive Committee of the Federation, it was obvious that the young people, almost all native born, were impatient with the conflicts and divisions in the adult community.

There are eleven youth groups in the Federation, most of them sponsored by adult organizations. None of them have adequate facilities even for ordinary meetings and a minimum of activities. There is no Jewish Center, which they can use. In fact the only program of youth activity that is under paid leadership is that of the German-Jewish synagogue which operates a small Center for 250 young people. The leftist group has shown initiative and is planning a Jewish Center along ambitious lines. A site has been purchased for $50,000 in the old Jewish quarter. The organization is looked upon with suspicion [illegible] is definitely planning to [illegible] the youth groups, for the establishment of a central organization, for an expanded program of Jewish education and for religious activities.

I met with many leaders and addressed several groups. They recognized the need and began to take steps to develop a central body which would concern itself with the problem.

In Rio de Janairo, there are 40,000 Jews of whom 60% are of East European stock. About 7,500 are Central European and an equal number are Sephardic Jews. There are three principal synagogues, each with a rabbi at the head. These were practically the only institutions that functioned during the war time period. The government did permit the establishment of a Central Committee to render aid to world Jewish organizations through the Brazilian Red Cross. We met with the Central Committee and discussed the possibility of developing a youth program and a Jewish Center program, neither of which exist at present. Fortunately during the period of the ban, the Jewish educational system was permitted to function and there will be Jewish interests to build them.

The community appears to be unified and may provide national leadership for Jewish affairs in Brazil. The Central Committee in Rio consists of a group of able leaders and will be interested in [illegible]

Other Communities

Several days were spent on Curacao, Dutch West Indies. This picturesque port city has the oldest synagogue of South America. The congregation has dwindled in numbers and communal influence. The rabbi who is paid by the government, exerts himself in all communal affairs and gives whatever leadership he can to the youth group, even though it is predominantly East European.

The chief organization is the Union Club which is in fact a Jewish Center. Its membership is Ashkenazi but it represents the most vital and largest number today in the community, serving as a Center for 80% of the Jewish population of 800 souls. There is a youth group, the Maccabi, which despite its name is not Zionist in purpose, with which I met. I also met with officers of Club Union after addressing a mass meeting of the entire membership. I presented a plan and program designed to give greater support to the youth which has the special problem of a monotonous social existence due to the [illegible] Venezuela. There are 1,500 Jews in Caracas, about 1,000 of East European origin and the remainder in equal number of German and Sephardic stock. There are three Jewish Centers with limited facilities. The Sephardic Center also has a synagogue. The other two, in rented quarters, have a mixed East European and Central European membership. There is an active youth group of 250 members, who carry on a fairly full program of social and cultural activity. There is no Jewish school and there is no rabbi in the city. Rabbi Witkin was able to organize a provisional Central Committee for the first time in this community.

This article is from the Jewish Center.

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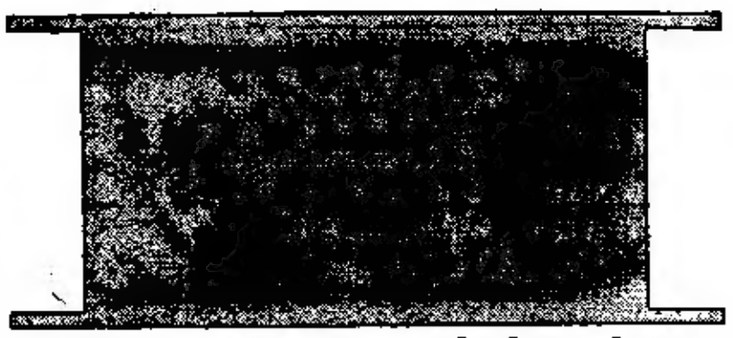

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one teaspoonful vanilla
Take four tablespoonsful sugar out of cup

Sift flour, baking powder, salt and sugar. Cream shortening slightly, add dry ingredients, milk, vanilla, and egg yolks. Beat egg whites one and one-half minutes by mix master adding four tablespoons of sugar. When batter is mixed, fold in egg white mixture. Use nine-inch layer cake tin and bake in 375-degree oven for twenty-five to thirty minutes.

Mrs. L. Sutin,
56 Pinewood Avenue, Toronto.

RIB ROAST

A day or two before using, get a tender rib roast from three to about five pounds in weight. Wash, salt and place in the frigidaire.

Pre-heat the oven for fifteen minutes, at a temperature of 500 degrees. Rub the rib roast with salt, pepper and garlic. Place roast on rack over a pan to catch the drippings. Keep the roast in the oven at the 500 degrees temperature for ten to fifteen minutes. For a six-pound roast, keep at this heat for five to ten additional minutes. Then reduce the heat to 350 or less and keep basting at intervals until the meat is cooked and tender.

Mrs. L. Saltsman,
4997 Circle Road, Montreal.

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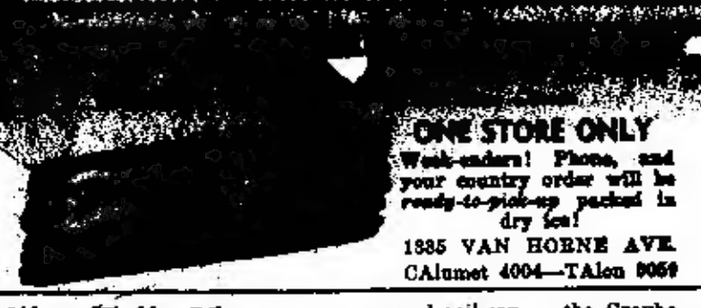

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Film Tells How Jews Got To Ships

In the desperate need of Europe's displaced Jews to find a community in which they can freely participate, Meyer Levin has found the basis for a documentary film called "The Illegals." His picture tells the story of a new underground railway — the Grayha — by which Jews without passports, without any legal entity, make their way across to Europe to embark on Haganah ships for Palestine. Levin makes the most of the poignant futility of the effort, which leads, nine times out of ten, not to Palestine, but to a British internment camp on the island of Cyprus.

Technically speaking, "The Illegals" is far short of the slick standards of the Hollywood "semi-documentary" school. It was photographed, obviously under severe difficulties, along the actual route of a Brayha party. The dread implied in the attitudes of the refugees gets substance only from the English narration which Levin wrote and speaks, and the repetition of transient camps and stealthy border crossings is seldom relieved by any actual conflict. The only personal drama is provided by the separation and reunion of two pitiful foreign Kibs and Sara Wilenberg, [illegible] the tragedy the people whose only hope for integration in society is to find their way to Eretz Israel—the Land of Israel. The rest of the players are actual "Illegals" except for Levin, who makes a brief appearance as a Brayha worker early in the film.

As propaganda, however, "The Illegals" gains strength from understatement. The British Government is the tacit antagonist throughout the action, creating obstacles, the narration suggests, at almost every border in Europe. Levin, nevertheless, carefully avoids the pitfall of attributing any motive to the antagonist, and only once, when British marines board the Haganah ship Unafraid, does the camera editorialize by recording the superior, insensitive smiles of the military.

The war in Israel has required evacuation of several children's homes sponsored by the Mizrachi Women's Organization of America. The children are doubling up in many institutions until they can be safely returned.

MEMORIAL STANDS WHERE UPRISING BEGAN

"To The Fighters Of The Warsaw Ghetto"

That is the simple inscription on the monument which now stands at the spot where there began, five years ago, the epic of the Ghetto Uprising. It commemorates more than 240,000 Jews who lost their lives during and after the six-weeks struggle in which the Jews of Warsaw, arms in hand, defied [illegible] army of destruction which followed.

Members of Jewish communities from many parts of the world, including delegations from a number of British Jewish organizations, attended the unveiling of the memorial. Among the ten thousand who gathered in the hot spring sunshine on the edge of the Ghetto wasteland were some of the few survivors of the rising and a large number of Jewish war heroes from the Polish Army.

United States citizens among the delegations of Jews from twenty countries to honor the event were David Pergament, of the World Federation of Polish Jews; Zachariah Schuster, of the American Joint Distribution Committee; and Max Steinberg, of the American Jewish Labor Council in New York.

While Rabbis in full vestments chanted songs for the dead, Polish youth flying their banners marched past leading Jewish youth delegates from half a dozen countries. Colonel Kahane, Chief Rabbi of the Polish Army, opened the meeting. The official unveiling was carried out by Mr. Skrzeszewski, Polish Minister of Education. The memorial, he said, was not merely a symbol of the martyrdom of the Jews, but a symbol of the struggle for peace and for a new world.

The work of Nathan Rappaport, 38-year-old Warsaw-born sculptor, the memorial is in the form of a wall, symbol of the Ghetto. On the front is a group of seven figures representing the inhabitants of the Ghetto—old and young, men and women—depicted as fighters. On the reverse side is a frieze of figures on their way to the gas-chambers. The idea of the memorial, in the words of its designer, is "to depict and reveal two stages of this dreadful event—the horror and helplessness of the uprising, and the invincible struggle for liberty and the honour of mankind."

The memorial stands in what remains of the square which was once known as Gesia and Zamenhofa, the streets where the rising began in April, 1943. The memorial is in granite, with bronze figures. It was accepted by the Warsaw Arts Council. Responsibility for casting and erecting it was undertaken by the Polish Jewish Committee. Rappaport studied at the Warsaw Academy. In 1936, he received a stipend to travel in Italy and France. In Paris, he received an award in the Paul Vaillant Couturier International Contest.

CLEANLINESS FIRST

When travelling in lands where sanitary conditions are primitive, cleanliness is always the first rule of health safety, health officers say. This will present no problem in most countries, at least along regular tourist lanes, but in cases where travellers are forced to "put up" in doubtful places it is best to exercise extreme caution. It pays to make sure water has been boiled, milk is pasteurized or canned and that food has been handled and prepared in a sanitary way.

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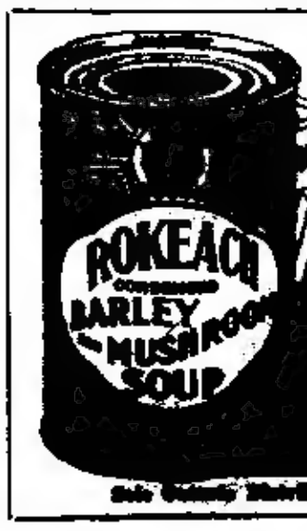

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BIRTHS

Born, to Mr. and Mrs. Reuben Aman (nee Helen Steinman), 320 Talon Street East, a son, Murray, at Herbert Reddy Memorial Hospital, on June 20. Grandparents are Mr. and Mrs. Jack Steinman, Outremont Avenue, who are the godparents; and Mr. and Mrs. E. Claman, St. Urbain Street. Joseph Steinman, a cousin, Clark Street, held the baby during the ceremony.

Born, to Mr. and Mrs. Ben. Cornfield (nee Hana Kolm), St. Catherine Road, a daughter, Carolyn Ellen, at the Jewish General Hospital, on July 11; granddaughter of Victor Kolm, of Toronto, Ont., and the late Mrs. Kolm; and of Mr. and Mrs. John Cornfield, Hutchison Street.

Born, to Mr. and Mrs. Edward Alman (nee Rose Donker), Laval Street, a daughter, Barbara Erika, at the Jewish General Hospital, on July 4; granddaughter of Mr. and Mrs. Ben. Donker, Laval Avenue; and of Mrs. Dora Alman, Laurier Avenue East; great-granddaughter of Mrs. David Donker, Laval Avenue.

Born, to Mr. and Mrs. Moe Covshoff (nee Sylvia Marcus), Prince Arthur Street West, a son, Philip Reuben, at the Jewish General Hospital, on July 15; grandson of Mrs. Reuben Covshoff, Lajoie Avenue. Godparents are Mr. and Mrs. Marcel Marcus, Simcoe Avenue. Samuel Covshoff, great-uncle, Waverley Street, held the baby during the ceremony.

Born, to Mr. and Mrs. A. Spiegel (nee Ann Glick), Hagy Avenue, a son, Stanley, brother of Harvey and Esser, at the Jewish General Hospital, on July 14; grandson of Mrs. E. Glick, Rockland Avenue, and the late H. Glick; and of M. Spiegel, St. Urbain Street, and the late Mrs. M. Spiegel. Godparents are Mr. and Mrs. Michael Yancovitch, Champagneur Avenue. The former held the baby during the ceremony.

Born, to Mr. and Mrs. Jack Derechinsky (Derry) (nee Claire Susswein, formerly of Brooklyn, N. Y.), a daughter, Evelyn Paula, sister of Sheldon, at the Herbert Reddy Memorial Hospital, on July 17. Grandparents are Mrs. A. Derechinsky, of Boston, Mass., and the late S. Derechinsky; and the late Mr. and Mrs. O. Susswein.

Born, to Mr. and Mrs. Manuel Fencer (nee Ruth Steinberg), Park Avenue, a son, Irwin, at the Herbert Reddy Memorial Hospital, on Sunday, July 4; grandson of Mrs. [redacted] Street. Also Fencer, an uncle, St. Lawrence Boulevard, held the baby during the ceremony.

Born, to Mr. and Mrs. M. Silverman (nee Estelle Serebuk), Champagneur Avenue, a son, Earl, at the Jewish General Hospital, on July 4; grandson of Mr. and Mrs. S. Serebuk, Champagneur Avenue, who are the godparents; and of Mrs. T. Silverman, Park Avenue, and the late S. Silverman. Rabbi B. Gerstel, Hutchison Street, held the baby during the ceremony.

Born, to Mr. and Mrs. Samuel Smolar (nee Ellen Shafer, formerly of Toronto, Ont.), Fulton Avenue, a son, Neil, at the Jewish General Hospital, on July 16; grandson of Mr. and Mrs. J. Shafer, of Bloor Street West, Toronto; and of Mr. and Mrs. J. Smolar, Laurier Avenue West; great-grandson of Mrs. H. Safra, of Miami Beach, Florida; and Mrs. B. Secunda, Laurier Avenue West. Godparents are Mr. and Mrs. Saul T. Smolar, Victoria Avenue. Morris Richman, of Danforth Avenue, Toronto, held the baby during the ceremony.

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ENRICHING THE SUBSTANCE OF FAMILY LIFE

(Continued from Page Three)

healthy place to play and young children to play with. It can provide an early experience in sharing and getting along with others unlike himself so that he can absorb a feeling about democratic living and share early in the family's decisions and concerns. It can help the mother learn to let go of the child progressively so he may achieve self-independence.

The after-school program for young children can continue the developmental process by providing the kind of experiences which will further their capacity to 1) adjust to peers and adults, 2) share and cooperate, 3) acquire new skills and interests, 4) learn attitudes of right and wrong and of customs and conventions, and 5) establish individuality. For parents it is an opportunity 1) to provide for their children's demands for activity and achievement, 2) to help them reconcile the standards of the family with those of the outside world, 3) to help them learn to adjust to longer absences from home, and 4) to help them share with others of the family in community life.

In both of these programs the Center can help to strengthen the family by encouraging close relationship of the home with the Center. When the home and Center can harmonize their aims and efforts, develop cooperatively the goals toward which both work together, and make available the facilities for carrying them out, they can achieve a most important educational partnership in the interest of the family and its members.

Parents will have an opportunity to learn more about their children and the normal growing up problems they face. Children will think of their Center activities as an extension of the home because of their parents' interest in the program. Joint family functions, planned to include all members of the family, will further provide shared enjoyment and strengthened relationships. Family camping week-ends, family picnics, a family entertainment in which parents and children perform together, and family celebrations of Jewish and civic occasions are illustrations of how the Center and home can build strong family ties, yet meeting the needs of individual family members to grow in their relationships with the community.

Jewish experiences, if they are to have meaning to the child, must be complete experiences, in which there is harmonious acceptance and appreciation by both the home and Center. Jewish emphasis by one and lack of emphasis by the other will distort the meaning of Jewishness to the child, detract from the pleasure he might derive from participation in such activities, and develop conflicts before he is able to face them. Joint planning by parents and staff can accomplish several objectives: 1) to develop a whole, coordinated approach to Jewishness through activities at home and at the Center, and 2) to facilitate sharing of program ideas and materials by parents and the Center. Many parents, who may feel at a loss for ways of providing a Jewish atmosphere in their homes, may welcome suggestions for stories they can tell, songs to [redacted] to be celebrated. Similarly, parents who have extensive backgrounds themselves may contribute valuable suggestions as well as actual materials useful in programming.

The Center is important to the teen age youth who seek to establish their independence and yet maintain adult confidence in them. When adolescents know their parents have faith and trust in them, they will meet family standards on their own responsibility and thus grow in self control and personal integration. A well-established relationship between home and Center can do much to relieve parents of undue fears about their teenagers and the activities in which they participate, and as a result enable them to place greater trust in their "emerging" youth.

Teen age youth will have learned much about family life from their own home experiences. However, it is recognized today, more than ever before, that supplementary education for family living is essential for young people who will soon be concerned with questions of courtship and marriage. The large number of marriage failures resulting from misunderstanding and maladjustment point up the need for widespread sound education. Programs of sex education and preparation for marriage are increasingly being introduced in schools, though the dearth of such programs of instruction requires the attention of voluntary agencies like the Jewish Center.

Young adults, as well, have expressed real interest in marriage and family living courses. In many colleges this interest has grown into demand that such instruction be made available. The emphasis in courses has been developing from a "facts of life" approach to one involving real understanding of human relations. Many young people who plan to be married are disturbed by the extent of disorganization that has taken place in married life. How to select a mate and how to adjust to a compatible marriage partner are among the pertinent questions they raise. Jewish teachings tell us that "The husband and wife should choose each other with due regard to the higher ends that marriage has been designed to fulfill. They have to consider their mutual fitness for each other in respect of character, of education, of intellectual sympathy."

Family life education, however, is recognized as a continuous experience. Trends noted at the National Conference on Family Life included:

1—The importance of homemaking education for parents, which concerned itself with knowledge and skills involved in creating a warm and creative emotional and social environment for the family in addition to the skills and knowledge related to physical needs.

2—The values in parent education which concerned itself with understanding the growth and development of children as well as the psychological needs and relationships of children and adults.

3—The importance of a broad program of family life education and [redacted] husbands, wives, parents, grandparents and other [redacted] personal for family life education are needed, and training materials for use in projects of education in human relations must be developed.

Family conflicts can frequently be eliminated when grandparents in the home can find satisfactions on the outside. Although grandparents can bring stability and security to a family, it is often difficult for them, especially those living in the same homes with children who are rearing their own families, to find a satisfactory place for themselves. Once the central figures in the household, it is difficult to retreat into second place and remain passive observers as their sons and daughters use different methods in rearing their own children. The loyalty of a young woman to her mother often presents severe problems when the grandmother's needs conflict with her obligations to her own children.

Family life education should seek to develop personal interests for men and women apart from their families so that they may face the older years more confidently. Frequently status for the grandparents must be found outside of the home so that fewer demands will be necessary upon the primary family. To this end Golden Age programs serve an important purpose.

In summarizing the program suggestions for dynamic family life education included in the above paragraphs, the following may be listed:

1—Development of parent education programs, such as *home management* (providing a home environment conductive to emotional and social growth of all members of the family); *understanding the normal growth processes of children* at various stages of development; *understanding the parents' own needs* as persons, husbands or wives, and parents; development of *personal interest programs* once the burden of child-rearing eases.

2—Development of more family-centered programs, including all members of the family.

3—Encouragement of closer home-Center cooperation in planning for children, including their Jewish experiences.

4—Development of sound educational programs in preparation for marriage and family living, as well as sex education.

5—Encouragement of Golden Age programs for older adults.

Additional programs in which the Center can play a role are these:

1—Join with other organizations in sponsoring local family life conferences to determine how coordinated local action programs can be undertaken to strengthen family life.

2—Encourage discussion - action [redacted] to establish [redacted] standards for wholesome family life.

b—the establishment of effective facilities for clinics, health services, child guidance resources, care for handicapped, family counselling, research, and other needed medical resources.

c—current problems of economic security and the family's stake in general economic policy.

d—legal problems related to marriage and divorce, and the establishment of more low-cost legal aid offices in the country.

e—community action for improved family living.

This article is from The Jewish Center.

DEATHS

Levi Kert, aged eighty-six, died on Wednesday, July 21, after a lengthy illness. He is survived by three sons, Isaac, Edward, David; two daughters, Mrs. Louis Rohrlick (Rae); Miss Reba Kert; and eight grandchildren. Funeral took place from Paperman's, Rabbi Samuel Cass officiating. Burial was in Bnai Jacob cemetery. Shiva was at the home, 5189 Jeanne Mance Street.

Arthur Isaac Livingstone, aged fifty-nine, died suddenly at his summer home at North Hatley, Que. He is survived by his wife, Mrs. Theresa Samuel Livingstone; two sons, Theodore Harris and Robert Samuel; one grandson, Alan Samuel Livingstone; his mother, Mrs. Sarah Freeman Livingstone; two sisters, Mrs. M. N. Finsberg (Lena); Mrs. Burt Jacobs (Ruth), [redacted] Shaar Hashomayim cemetery. Shiva was at the home, 4130 Decarie Boulevard. A native of Brockville, Ont., Mr. Livingstone was one of the original founders of Bnai Brith summer camp for children; a life member of Shaar Hashomayim Synagogue; a Free Mason; and a member of the Montefiore Club.

Mrs. Bessie Bennet died at her home, 5300 Park Avenue, on July 23. She is survived by her husband, Levy Bennett; two sons, Maurice and Fred; five daughters, Miss Lily Bennett, Mrs. M. Gorlsky (Sarah); Mrs. S. Fine (Rebecca); Mrs. R. Benditsky (Gertrude); Mrs. L. Portnoy (Annie), of New York; twenty-one grandchildren; and six great-grandchildren. Funeral took place from Paperman's, Dr. C. N. Denburg, Rabbi, officiating. Burial was in Chevra Kadisha cemetery in Back River. Shiva was at the home.

Hyman Lipsey, 4250 Marcil Avenue, in his fiftieth year, was accidentally drowned while swimming at Beaconsfield, Lake St. Louis, on Sunday, July 18. He is survived by his wife, Mrs. Mabel Glickman Lipsey; and two daughters, Mrs. Jack Pashlin (Beelyn), and Miss Felice Lipsey. Rabbi Samuel Cass officiated at the service. Burial was in Shaar Hashomayim Synagogue cemetery.

Simon Yates, died on Sunday, July 25. He is survived by his wife, Mrs. Bessie Yates; three sons, Stanley, of Detroit, Mich.; Joseph and Max; one daughter, Mrs. H. Allice (Rose); and five grandchildren, Marcia and Harvey Yates, of Detroit; Eileen and Barbara Yates, and Ronnie Allice. Funeral took place from Paperman's, Rabbi S. H. Herschorn officiating. Burial was in Tolner cemetery in Cartierville. Shiva at the home, 4906 Fulton Avenue.

Mordecai Margolese, aged eighty years, died on Sunday, July 25. He is survived by his wife, Mrs. Gitel Rapkin Margolese; six sons, Ben., of Los Angeles, Calif.; Abraham, of Iroquois, Ont.; Jack, Samuel, Hyman, Harold; two daughters, Mrs. H. Phillips (Ana), of Cornwall, Ont.; Mrs. N. Gorlin (Nellie), of San Francisco, Calif.; twelve grandchildren; one great-grandchild; and one sister, Mrs. S. Sharp (Sarah), of Cleveland, Ohio. Funeral took place from Paperman's, Rabbi S. H. Herschorn and Cantor Joseph Nadler officiating. Burial was in Nusach Hacri cemetery in Cartierville. Shiva at the home, 5827 Jeanne Mance Street.

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Social Notes — Toronto

Harvey Frankel, Claxton Boulevard, has returned after spending several weeks at Smith's Bay House, Port Carling, Muskoka.

Mr. and Mrs. Percy Shulman, Lauder Avenue, had visiting them for several weeks their son and daughter-in-law, Dr. and Mrs. Alfred Shulman, of Allan Memorial Hospital, in Montreal, Que.

Albert Mannis, of Atlanta, Ga.; Nathan Mannis, of Baltimore, Md.; and David Mannis and daughter, Marilyn, of Los Angeles, Calif., spent several days visiting their family, Mr. and Mrs. Benjamin Mannis, Avenue Road; and Mr. and Mrs. Harry Mannis, Russell Hill Road.

Mr. and Mrs. Max Steinberg and daughter, Miss Joyce Steinberg, Briar Hill Road, were at Algonquin Park for several days.

Mrs. Abraham Rovner, Oriole Parkway, is spending several weeks at Crystal Beach.

Mrs. I. Goldblatt, Rosenaath Gardens, spent several days at Crystal Beach.

Mr. and Mrs. Sydney Freedman, 34 Menin Road, have returned from a motor trip to the Gaspe and North Bay districts where they spent several weeks.

Miss Zena Lutrofsky, St. Annes Road, spent several weeks at Smith's Bay House, Port Carling, Muskoka.

Mr. and Mrs. J. Becker, 313 Vaughan Road, are spending several weeks in Crystal Beach.

Miss Simmie Kaiman, Roxton Road, spent several days at Smith's Bay House, Port Carling, Muskoka.

Mr. and Mrs. Harry Baker, 33 Whitmore Avenue, are leaving to spend several weeks at Tawingo Lodge, Muskoka.

Richard Simmons, 119 Cheritan Avenue, is spending the summer in Los Angeles, Calif.

Miss Suzanne D. Gross, 5 Austin Crescent, is spending the summer touring Europe and will visit England, France, Switzerland, and Belgium.

Mrs. Louis Cadesky, Eglinton Avenue West, is spending several weeks at Crystal Beach.

Miss Edith Greenberg, Peverill Hill Road, was at Smith's Bay House, Port Carling, Muskoka, for several weeks.

Mr. and Mrs. A. Nashman, Castleview Avenue, are spending several days at Lake Simcoe.

J. Gilman, of Winnipeg, Man., is visiting his [illegible] and Mrs. Philip Fink, 212 Clinton Street.

Avrum Platt, Rogers Road, has returned after a stay of several days at Smith's Bay House, Port Carling, Muskoka.

Miss Lenore Leuchner, of Buffalo, N. Y., spent several days visiting her uncle and aunt, Mr. and Mrs. Benjamin Fluxgold, 532 Glengarry Avenue.

Mr. and Mrs. M. Pivnick, Wells Hill Avenue, have returned from a motor trip to Montreal and Ottawa.

Mr. and Mrs. D. Kleiman, formerly of 603 Euclid Avenue, have taken up residence at their new home, 9 Roseneath Gardens.

Mrs. I. Karp and family, Claxton Boulevard, are spending the summer at Crystal Beach.

Mr. and Mrs. Roy Bessner, of New York, spent several weeks visiting Mr. and Mrs. S. Bergman, 457 St. Clements Avenue.

Mr. and Mrs. Bruce Finkler, formerly Miss Laura Fine, daughter of Mr. and Mrs. M. Fine, Baldwin Street, have taken up residence at 627 Victoria Avenue, Windsor. Mr. Finkler is the son of Mr. and Mrs. Philip Finkler, Rushton Road.

Mr. and Mrs. Benjamin Luxenberg and their daughter, Paula, Alexandra Wood, are spending several weeks at Manoir Richelieu, at Murray Bay, and will later visit Mr. and Mrs. Lawrence Frieman, of Ottawa, at Kingsmere, Quebec.

Mr. and Mrs. M. S. Stanleigh, 46 Elderwood Drive, are motoring to Cape Cod, Mass., to be away for several weeks.

M. H. Centner and Michael Mann, Rochester Avenue; Arnold M. Centner, of Timmins; Samuel Cohen, Cheritan Avenue; and Arthur L. Soles, Strathearn Road, are on a fishing trip through Northern Ontario.

Mr. and Mrs. E. H. Spern, 56 Claxton Boulevard, spent several days at Crystal Beach.

Mr. and Mrs. William K. Kaplan, and Wayne and Judith, of Chicago, Ill., are visiting Mr. and Mrs. Ben. Sugarman, 268 Chaplin Crescent. Mr. Kaplan, who is executive director of Chicago Bnai Brith Council, is being entertained at a luncheon at Hotel Edison, by the Bnai Brith executive.

Mr. and Mrs. J. Hootnick, 1054 College Street, have visiting them, their son, Stan. Hootnick, of Brooklyn, N.Y.

Mr. and Mrs. L. Kozlov, 1178 Queen Street West, are on vacation for several weeks in Muskoka.

Mrs. E. Reider, 46 D'Arcy Street, has returned from New York where she visited her son-in-law and daughter, Mr. and Mrs. R. Ginsler, and was present at the graduation of her granddaughter, Sheila Ginsler. Mrs. Reider is leaving to spend the remainder of the summer at Crystal Beach.

Elliot Moss, Clinton Street, is back, having spent several days at Smith's Bay House, Port Carling, Muskoka.

Mr. and Mrs. Allan Altman, of Chattanooga, Tenn., are visiting his parents, Mr. and Mrs. J. Altman, Halton Street; and uncle and aunt, Mr. and Mrs. Benjamin Mannis, Avenue Road.

Mr. and Mrs. J. Hootnick and sons Stan., and Lorne, 1054 College Street, are back from Crystal Beach where they spent several weeks.

Miss Jeannette Illion, of Newark, N. J., was entertained at luncheon by Miss Marion Weiss, Lippincott Street, and Mrs. Leslie Drexler, Palmerston Boulevard; and also by Miss Suzann Cohen, of Montreal, Que. Miss Ida Illion was a guest on both occasions.

Miss Suzann P. Cohen, of Montreal, Que., who spent ten days [illegible] evening, by Mrs. I. Centner, Rochester Avenue; at dinner and theatre by Miss Eve Borsook, Brunswick Avenue; dinner and evening, by Mr. and Mrs. E. J. Goudie, Milverton Boulevard; and at luncheon by Mrs. Leslie Drexler, Palmerston Boulevard, and Miss Marion Weiss, Lippincott Street.

Entertaining for Mrs. Louis Roy, the former Miss Lily Voldimer, daughter of Mr. and Mrs. R. Voldimer, 271 Markham Street, at tea at the Arcadian Court, were: Mrs. Isadore Katz and daughter-in-law, Mrs. Manuel Katz; Mrs. Samuel Willinsky, Mrs. Jack Akum and daughter, Miss Shirley Akum; Mrs. J. Resnick and daughter, Miss Edith Resnick; Mrs. Max Nisker and daughter, Mrs. J. Goodman; Nathan Feldbrill and daughter, Mrs. Murray Freedman; Mrs. Louis Sockett and daughter, Miss Sharon Sockett; Mrs. J. Leder and daughter, Miss Edith Leder; Mrs. I. Pustel, Mrs. Albert Sone, Mrs. Louis Lubinsky and daughter-in-law, Mrs. Max Lubin; Mesdames Sidney Shore, R. Fishbaum and Samuel Starr. The bride-elect wore a sky-blue English worsted suit, large pink picture straw hat, trimmed with white lilies, and matching accessories.

(Resort Advertisements on Pages Four and Five)

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Toronto Meetings

● UNITED ZIONIST COUNCIL: Aid to Israel project has David Bronstein as chairman. Refugees each week from the Displaced Persons camps and from Cyprus, arriving in Israel hungry, without clothes, and sick; casualties, amputation cases, wounded and disabled, all need medical attention, nourishment, assistance. Two ships loaded to capacity with foodstuffs, clothing, and medical supplies have left Canada and additional large-scale shipments of these commodities will follow. Six thousand cases of kosher canned beef, salmon, sardines, and a large quantity of food was included in the shipment, also blankets, sheets, towels, linens of various descriptions. The complete list of requirements may be obtained from the Zionist office at 651 Spadina Avenue, KI. 2153. New clothing and shoes are required. In Toronto the needle industry has pledged itself to supply the largest possible amount of items that are needed. Workers are prepared to devote a number of hours to produce the clothing items and manufacturers are supplying the facilities and the material. A central depot at 217 College Street just off Spadina, will receive all contributions. Space for a depot for manufacturers has also been made available at 334 Adelaide Street, and a central warehouse has been established at 251 College Street.

● JEWISH VOCATIONAL SERVICE: Miss Ruth Hamill and Ben. Silver were appointed to the staff, it was announced by Carl Keyfetz, Chairman of the Personnel Committee. A graduate in honour psychology from the University of Toronto, Miss Hamill is completing requirements for her M. A. degree. She worked for a year as psychologist at the Neuro-Psychiatric Service of Sunnybrook Hospital, on problems of veteran rehabilitation; during the war as nursery school teacher at the West-End Creche; and in clinical psychology at the Out-patient Department of the Toronto Psychiatric Hospital. A native Torontonian, she is a daughter of Dr. I. L. and Mrs. Hamill, 480 Palmerston Boulevard. Before joining the R.C.A.F. in 1941, Mr. Silver worker as assistant general manager of a furniture store. While in service he visited the United States, Africa, the Near-East and the Middle-East, and spent fifteen months in Palestine. After discharge he returned to the University of Toronto, graduating with honours in psychology. For the past two years Mr. Silver has been at Central Neighbourhood House as a group worker with teen-age youngsters. Mr. Silver was born in Guelph, Ontario. According to Norman Stack, executive director of the Jewish Vocational Service, the addition of these two people has resulted in an increase in the number of persons placed in employment as well as the number of people served by the agency, and improved quality of service through the addition of professionally trained people.

● ZIONIST ORGANIZATION of Canada: The 18th annual conference of the Central Division will take place at the King Edward Hotel on Saturday and Sunday, September 25 and 26. Robert H. Soren is president. The future role of the Zionist movement in Canada will be discussed, also the Aid to Israel campaign in all centres.

MARRIAGES

SPIEGEL-ADLER

The marriage of Beatrice daughter of Mr. and Mrs. Harry Adler, of Hespeler, to Julius S. Spiegel, son of Mr. and Mrs. Benjamin Spiegel, Dawson Street, took place on April 21, at half-past five o'clock, at the Barclay Hotel, with Rabbi Judah Washer officiating. The bride was given in marriage by her father. She wore a white satin brocaded gown, period style, with sweetheart neckline, long sleeves, tapering to the wrists, and tight bodice above a full skirt. Her matching tiara was trimmed with seed pearl beads and fastened with a full-length veil of tulle illusion, and she carried a white Bible adorned with mauve orchids, bouvardia, stephanotis, and babies' breath. Mrs. Alex Orsy, of Kitchener, was matron of honour, gowned in powder-blue satin, similar to the bride's gown, with matching headdress, and carried a cascade of pink and Talisman roses. Misses Sylvia Highman, of Kitchener, and Dorothy Pallant were bridesmaids, dressed in pink and blue satin gowns, respectively, similar to that of the bride, with sweetheart necklines, and matching headdresses, and carried cascade of pink and Talisman roses. Sidney Spiegel, brother of the groom, was best man and ushers were: Sol. Kirshenbaum, Alex Orsy, of Kitchener, Leslie Drexler, and Irving Beck. The decorations were composed of standards of pink roses, palms, ferns, and white candelabra. Mrs. Adler, mother of the bride, received, wearing a powder-blue crepe gown, with a corsage of Talisman roses; with Mrs. Spiegel, mother of the groom, wearing a grey crepe gown, with a corsage of American Beauty roses. The bride and groom left for a motor trip to New York and Atlantic City, the former travelling in a navy-blue suit, dusty-pink coat, navy sailor hat, trimmed with pink tulle, navy accessories, and a corsage of mauve orchids. The bride and groom will reside in Harriston.

CORNBLUM-FEIN

The marriage of Louise Bebe, daughter of Mr. and Mrs. Joseph Fein, 3132 Dundas Street West, to Murray Cornblum, son of S. Cornblum and the late Mrs. Molly Cornblum, took place at Ostrovcer Synagogue, on June 27, at half-past five o'clock, Rabbi I. Hurwitz officiating, assisted by Rabbi J. Washer and Cantor A. Steinberg. The bride was given in marriage by her father. Her white satin gown, which was embroidered with seed pearl beads, had a high sheer neckline, long sleeves, tapering to the wrists, and tight bodice with the under-skirt pleated and over-skirt draped. Her orange blossom headdress was arranged with illusion tulle and trimmed with a border of Chantilly lace, and she carried a Bible with camellias. Miss Renee Fox, of Detroit, Mich., was maid of honour, gowned in green faille taffeta with a full bustle-back, and headdress of multi-coloured flowers, and carried a matching cascade. The bridesmaids were: Misses Natalie Kornbloom and Miriam Halpern, in pink sheer gowns, with matching headdresses, and nosegays; Misses Rae Derrinfield and Marjorie Fox, gowned alike in pale green sheer, with multi-coloured headdresses, and nosegays; and Misses Barbara Fine, of New York, and Hilda Fay Wolman, of Toledo, Ohio, gowned alike in pale green sheer, with multi-coloured headdresses, and matching nosegays. Sharon Lee Fox of Detroit, Mich., was flower girl, dressed in white satin, fashioned similarly to the bride's gown, with a long white veil and headdress of orange blossoms, and a nosegay of pink roses. Harry David Cornblum, brother of the groom, was best man and ushers were: Percy Lyons, Sol. Weingarten, Dr. Ben. Zenner, Milton Mintz, Howard Kornbloom, William Solomon, Harold Zinamon, of Detroit, Mich.; Louis Zinamon, of Kansas City, Kansas; Sydney Sharpe, of Windsor; and Gordon Bernstein, Bernard Cohen, and [illegible], and Fred Fein, brother of the bride, and Lawrence Cohen, were page-boys, all in full dress. The reception took place at Shaarai Shomayim Synagogue, Mrs. Fein, mother of the bride, wearing a fuchsia-shaded sheer gown, trimmed with silver lace, and a hat of white camellias; Mrs. S. Cornblum, mother of the groom, wearing an aquamarine-blue crepe gown, trimmed with lace. The bride and groom left for a motor trip, touring United States from New York to Los Angeles. The former wore a British-tan three-piece suit, with checked facing, and a matching alligator bag and shoes. The bride and groom will reside at 684 Bathurst Street.

HARRIS-CLIMANS

The marriage of Ruth, daughter of Mr. and Mrs. Israel Climans, 137 Walmer Road, to Bernard Harris, son of Mrs. G. Harris, 4449 Colonial Avenue, Montreal, Que., took place on Sunday, June 27, at Men of England Synagogue, Rabbi M. H. Levy officiating. The bride was given in marriage by her father. Her princess gown of ivory satin had a round neckline, outlined with lace, and her lace halo was sprinkled with pearl beads, and fastened to a full-length ivory tulle veil. She carried a white prayer book, adorned with white orchids and streamers of sweet peas. The groom was given in marriage by his mother and his uncle and aunt, Mr. and Mrs. Max Rotenberg. Mrs. H. Marks, aunt of the bride, was matron of honour, dressed in a powder-blue net gown, with matching headdress, and carried a corsage of American Beauty roses. Irma Woldman was junior bridesmaid, dressed in pink taffeta, and carried a nosegay of mixed flowers. Ben. Harris, of Chicago, Ill., brother of the groom, was best man, and the ushers were: Norman Climans, brother of the bride; Jack Harris, brother of the groom; Irving Gold, and Barney Garber, of Montreal. The reception was held at Hungarian House. Mrs. Climans, mother of the bride, received in a pearl-grey gown, trimmed with sequins, with corsage of American Beauty roses; Mrs. G. Harris, mother of the groom, wearing powder-blue, and a corsage of pink roses. The bride and groom left on a wedding trip to Chicago, the former wearing an apple-green gabardine suit, with black accessories. The bride and groom will reside at 137 Walmer Road. Mr. and Mrs. Joseph Marks, of Oshawa, grandparents of the bride; Mrs. G. Harris, mother of the groom, and Jack Harris, his brother, of Montreal, were present at the wedding.

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BIRTHS

Born, to Mr. and Mrs. Percy Katz (nee Reva Margoles), 6 nard Avenue, at Mount Sinai pital, on July 15, a son, Kalt grandson of Mrs. Miriam Marg of Galt; and of Rabbi Abrul Katz, 570 Bathurst Street.

Born, to Mr. and Mrs. Philip F (nee Edith Gilman, formerly Winnipeg, Man.), 212 Clinto Street, at Mount Sinai Hospital, on July 18, a son, Martin David, brother of Karen; grandson of Mr. and Mrs. J. Gilman, of Winnipeg; and of Mr. and Mrs. Albert Ely, 212 Clinton Street.

Born, to Mr. and Mrs. Alec Shapiro (nee Mary Shiman), 547 Shaw Street, on July 4, at Toronto General Hospital, a daughter, Barbara Marlene, sister of Sheldon. Grandparents are Mr. and Mrs. J. Shiman, 288 Markham Street; and Mrs. R. Shapiro, 47 Augusta Avenue.

Born, to Mr. and Mrs. M. [illegible] son (nee Marjorie [illegible] at Toronto General Hospital, [illegible], Sari Sylvia, sister of [illegible] phen. Grandparents are [illegible] 137 Beatrice Street; and Mr. and Mrs. I. Levenson, 481 Palmerston Boulevard.

DEATHS

Jacob Andrews died on July 24, in his sixty-eighth year, at Mount Sinai Hospital, after a brief illness. He is survived by his wife, Mrs. Elizabeth Andrews; one sister, Mrs. J. Hoffman (Eva), of St. Catharines; two daughters, Mrs. Morris Adams (Celia) and Mrs. Sol. Alter (Florence); and three grandchildren, Franklin Adams, Ralph and Blanche Alter. Mr. Andrews was born in Bialystok, Russia, and came to Toronto as a young man. President of the Talmud Torah, he was a motivating factor in the growth and establishment of various branches. Mr. Andrews was a member of Goel Tzedec Synagogue for forty-five years, and in more recent years member of Shaarei Shomayim Synagogue. Officiating at the services at the Talmud Torah, were: Rabbi Morris Kurazner, of New York, his nephew; and Edward Gelber. Burial was at Jones Avenue cemetery. Shiva at the home, 223 Glenholme Avenue.

Philip Fruitman died suddenly at St. Michaels Hospital on July 19, in his fifty-eighth year. He is survived by his wife, Mrs. Sarah Fruitman; one son, Joseph; one daughter, Anne; and one grandchild, Michael Fruitman. Mr. Fruitman was an active member of Lagover Sick Benefit Society. Funeral took place from Lambton Park, Rabbi I. Hurwitz officiating. Burial was in Lagover cemetery. Shiva at the home, 259 Richmond Street West.

Cards Of Thanks

The family of the late Samuel J. Buratyn wish to extend thanks to their friends and relatives for their thoughtfulness and acts of kindness and sympathy shown to them during their recent sad bereavement in the loss of a dear husband and beloved father. They also wish to express heartfelt thanks to the members and officials of the Nareyver Congregation, Brunswick Avenue, for their words of condolence and kind expressions of sympathy.

IN MEMORIAM

In loving memory of a dearly beloved son and brother, Albert Goldman, who passed away July 30, 1943. Sadly missed and ever remembered by mother, brothers, and sister.

Jewish Community Organization In Canada

By Florence Hutner, Executive Director, United Jewish Welfare Fund, Toronto

The Canadian Jewish community of 175,000 persons, like Gaul, divides itself into three geographic regions — eastern, central and western. The distance between Toronto and Winnipeg, being 1,230 miles, makes inter-community contact between the eastern, central and western regions difficult. However, the concentration and availability of Jewish population in the three cities of Montreal, Toronto and Winnipeg, which have a total population of approximately 140,000, makes possible a cohesive, organized Canadian Jewish community in the Canadian program.

There is still a family feeling in the Canadian Jewish community; most of the families who moved to the smaller centers left relations and contacts in the large cities whom they have looked for guidance in meeting their problems as Jews. This looking homeward still exists, although as the smaller communities have become more firmly established, they have developed their own structures for meeting local problems, and during the past few years, local community councils have been organized in a number of communities.

The Canadian Jewish Congress was first organized in 1919, but received its real impulse in 1934 when rising anti-Semitism in Nazi Germany spurred reorganization to plan for a co-ordinated program of public relations, for the representation to government for the admission of refugees; for the settlement of refugees who could enter Canada; and at a later date, for fund-raising for overseas relief causes.

Congress meets in Plenary every two years when re- given, and program outline, following term. In [illegible] Executive Committee on the national level; and of the Councils and Executive Committees in the regions. Where local community councils exists, these act as the local affiliates of the Congress; in communities without community councils, local Congress committees act on behalf of the Congress.

The Joint Public Relations Committee of the Canadian Jewish Congress and the Bnai Brith is the sole national agency in the field of public relations; it functions along the general lines of the Congress, with a national and three regional committees. Local public relations committees deal with local problems on case work and local contact basis; the more general programs fall within the purview of the national and regional committees.

The Canadian Jewish Committee on Refugees, as a department of the Canadian Jewish Congress, was set up to be responsible for the settlement of refugees who came into Canada between the years 1936-40, many of whom came under the category of farmers. This committee was also responsible for the release and welfare of some 2,100 young men of alien birth who were interned in England in 1940 and sent to camps in Canada. Many of these were students and were allowed to continue their academic training; others were placed in jobs; and about 1,000 returned to England to participate in England's war effort. In 1941, the Canadian Jewish Congress secured an entry permit for 1,000 European orphans.

The invasion of France prevented the implementation of this permit; however, the Canadian government renewed the permit in 1947, extending, as well, the age limit to 18 years. The first group of orphans arrived late in 1947. A national Co-ordinating Committee on European Orphans has been established, and local co-ordinating committees in Montreal, Toronto and Winnipeg. The family and child agencies in these three cities have been serving as the responsible agencies for the reception, placement and distribution of the children, of whom approximately 400 are now in Canada.

The majority of the orphans are boys between the ages of 14 and 18. An effort is being made to place those who are to continue their schooling in free homes; for those who have trades and are able to take jobs, boarding homes are being sought in which the youths will be received as members of the families, and to which they will contribute toward their own support.

The United Jewish Relief Agencies was organized under the aegis of the Congress to co-ordinate fund-raising for overseas and refugee causes. It acts in conjunction with the Joint Distribution Committee, and also includes the Ort, the Federation of Polish Jews and other smaller overseas relief agencies. The national goal of $2,000,000 for 1947 has been increased to $2,500,000 for 1948. The lines between the U.J.R.A. and the Canadian Jewish Committee for Refugees have now merged, and in a city like Toronto, it is the local U.J.R.A. Committee which now functions as the agency responsible for refugee settlement.

The Canadian Jewish Congress has just completed an arrangement with the National Council of Y.M. and Y.W.H.A.'s for an integration of program in the youth and recreational field. The National Council of Y. M. and Y. W. H. A.'s which has been receiving financial assistance from the Jewish Welfare Board, as well as staff, will in the future receive a grant from the Canadian Jewish Congress, and a joint committee has been set up for direction and making of policy. The Congress also has national and regional committees on Jewish Education.

During the war, the War Efforts Committee of the Congress was responsible for the official war efforts of the Canadian Jewish community. It furnished recreational huts at camps, operated Servicemen's Centers, kept the record of military service, and was able to co-ordinate the programs of Jewish organizations wishing to give service and raise funds for war effort projects.

In Montreal and Toronto, centralized programs of fund-raising began in 1917 when Federations were organized. These Federations were organized for joint budgeting and campaigning for local services. In Montreal, the Federation still exists as a participating unit in the Combined Jewish Appeal. The organization of the United Jewish Welfare Funds of Toronto in 1937 saw the integration of the Federation in the larger, more inclusive agency and the Federation no longer exists. The Welfare Fund of Toronto transferred its local services to the financial support of the Community Chest of Toronto, when it was organized in 1944, but these agencies still remain as a unit in the Welfare Fund for planning and Pre-Chest budget review.

In Winnipeg, a community chest preceded the formation of the Jewish Welfare Fund. In the cities of Windsor, Hamilton, Kingston and Vancouver, Welfare Funds or Federations as they are called in some centers, have been sponsored by the local Community Council. In other communities, Welfare Funds and Federations have been organized during the past five years and exist as the sole central community organization with local committees of the Congress acting as arms of the Congress for public relations and refugee problems.

In total, there are at present 17 Jewish communities in Canada with some form of centralized campaign structures, the largest number being in Ontario; the sums they raised in 1947 ranged from $5,000 to $1,300,000.

Participating in these campaigns as beneficiaries are usually the Canadian Jewish Congress, the United Jewish Relief Agencies, local programs not included in Community Chests where they exist, and other overseas and national agencies such as the Canadian Friends of the Hebrew University, seminaries, etcetera. The United Palestine Appeal by national resolution could not officially participate in joint campaigns with other causes. It has therefore not been a member agency of the three largest campaigns in Montreal, Toronto and Winnipeg.

The smaller communities have included the U.P.A. in their campaigns, and the funds have been accepted, with varying formulae having been worked out. The 1948 National Convention of the Zionist Organization of Canada recently rescinded this resolution. Both the Canadian Jewish Congress (including the United Jewish Relief Agencies) and the Zionist Organization of Canada have gone on record as approving in principle the formation of a joint national campaign. Whether or not it will be possible to effect such a national program for 1948, the way now appears to be clear for local U.P.A.'s to join with Welfare Fund programs, with official Zionist sanction.

It was the U.P.A. situation which brought the Welfare Funds of Winnipeg, Toronto and Hamilton together in 1942, to discuss what action, if any, could be taken at that time. Feeling that there were specific Canadian problems confronting Welfare Funds, the Canadian Committee of Jewish Federations and Welfare Funds was organized with the sponsorship of the Council of Jewish Federations and Welfare Funds.

Local Welfare Funds are directly affiliated with the Council, participate in the Regional and Assembly meetings of the Council, and receive field service through the Region with which they are affiliated. However, periodic meetings are held of the Canadian Committee for discussion on specific Canadian problems.

(Continued on Page Twelve)

ENGAGEMENTS

Mr. and Mrs. Louis Fingold, 59 Dunloe Road, announce the engagement of their youngest daughter, Shirley, to Scarlat Albright, son of Mr. and Mrs. Paul Albright, 431 Clinton Street, the marriage to take place on September 17, at Holy Blossom Temple.

Toronto Classified

FOR RENT, garage. Bathurst and Eglinton district. Write to Canadian Jewish Review, Box 10, Room 1207, 21 Dundas Square, Toronto 1.

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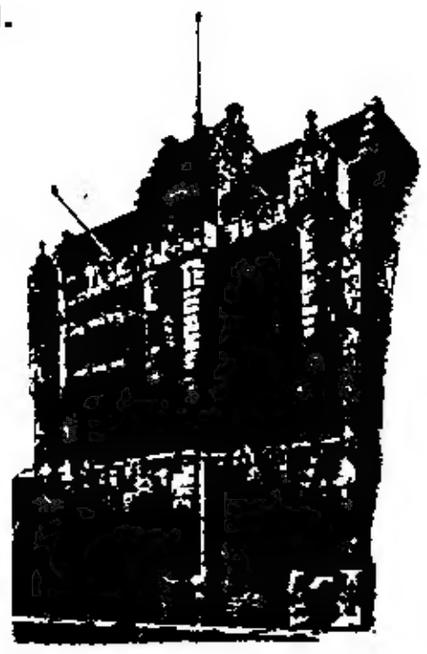

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

JULY 30, 1948 — VOL. XXX, No. 44

The Avoidance Of Bloodshed By Full Adjudication

By Millar Burrows, New Haven, Conn., Winkley Professor of Biblical Theology at the Yale Divinity School and Director of the American Schools of Oriental Research at Jerusalem and Baghdad

The following appeared as a letter to the New York Times:

Every friend of Palestine or of world peace is disheartened by the failure of the truce in Palestine. Since it appears to be the Arabs who have refused to prolong the truce, while the Israelis have declared themselves willing to extend it, the temptation is strong to insist that the U. N. now crack down on the Arabs and make them behave. Loss of patience and a resort to force is no way out of this frightful situation. It may be possible by force to compel the Arabs to leave the Jews alone, though it would take much more force than most people realize and the compulsion would have to be maintained for a long time; but force cannot remove a bitter sense of injustice. If the Arabs are to be compelled to keep the peace, they should at least be given assurance that their case will receive a fair hearing and much fairer treatment than it has thus far received from the United Nations or the United States.

A hasty denunciation of the Arabs [illegible] point of view it is the Zionists who are the invaders and aggressors. At first sight it seems obvious that the armies of Egypt, Trans-Jordan, and the other Arab nations have committed an act of aggression by crossing the borders of Palestine; but whose borders have they crossed, and whose country have they invaded? To their way of looking at it, Palestine is only a part of the Arab territory freed from the Turkish empire by World War I, supposedly for the benefit of its inhabitants. The separation of Palestine under a special mandate has always seemed to them a violation of the promises made to them by the Allies, particularly as the terms of the mandate included the ambiguous but not wholly meaningless Balfour Declaration.

With the withdrawal of the mandatory power, it seems to them, the country should now revert to its real owners, the people who inhabited it when the mandate was established. Since the people had no government of their own ready to take over the administration of the country, the Arab League felt itself justified in coming to their defense and preventing them from being overpowered by the aggressive, well organized Zionists.

Americans find it hard to understand why the Arabs should not consent to an extension of the truce or a permanent cease-fire agreement if the Jews are willing. The representatives of Israel, realizing that their very existence is dependent upon the favor of the United Nations, have wisely endeavored to be strictly correct in the observance of every request of the organization. The intransigence of their own extremist elements has been very embarrassing to them, for they know that the support of the United Nations is indispensable for the survival of their state.

The Arabs have no such feeling, because their experience has been a series of rebuffs and betrayals. They have lost all confidence in commissions. Their faith in the integrity and[illegible] of the United States has been shaken, and when our Government, itself yielding to political pressure, put on a shameless demonstration of power politics and forced through the Assembly a plan which was otherwise obviously doomed to rejection, trust in the possibility of achieving justice through the U. N. was badly shaken.

The subsequent miserable series of unrealistic and contradictory proposals were not calculated to restore their faith. What now appears to be a defiance of the community of nations is therefore a counsel of despair.

The one thing which might even now restore some measure of confidence in the United Nations and willingness to accept its mediation would be a commitment to submit the whole question of the basic rights of all the parties to a full and impartial adjudication, preferably by the International Court of Justice. Doubtless this would take time, but many more years of destruction and bloodshed might be averted, and real peace might be at last achieved.

The instructions to the United Nations Special Committee on Palestine last year assumed the legality of the Balfour Declaration [illegible] the Arab delegates to secure a re-examination of this question was not merely an attempt to delay action. From the beginning they have denied that the Balfour Declaration was morally or legally justifiable.

The United Nations, in assuming the right as heir of the League of Nations to receive the power over Palestine relinquished by Great Britain, should be willing to reopen the previous question and give the Arab case a full hearing. In its haste to arrive at a practical solution the Assembly only postponed the attainment of any solution at all.

ISRAEL EXPECTS AID

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on immigration, declaring:

"We will not accept any dictation from abroad or any self-imposed restrictions. We reserve the same rights as any other land—such as Egypt, for example — to permit anyone who wishes to settle.

"We cannot estimate how many people we can absorb, but this I can state—we can take in millions. We prefer to have young people and will certainly encourage the youth, but any Jew who wishes to come to Israel is and will be welcome."

Mr. Ben-Gurion was emphatic on the subject of the Negeb, which was partly overrun by the Egyptian Army, awarded to Israel in the United Nations partition plan, and coveted both by King Farouk I of Egypt and King Abdullah of Trans-Jordan, who, some suspect, would lease Britain rights for a military base there if he obtained title.

DISSIDENTS FIRM

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League will never agree to its becoming Jewish. Israeli authorities and the public are equally insistent that it shall not be under Arab control and both sides — at least their extremists — at present oppose its internationalization and the withdrawal of their respective military forces.

The writer has spoken to the different leaders, excluding, of course the Arabs and it is crystal clear that none intends to budge. It is doubtful at this writing whether any sharply defined decision can emerge from the efforts to achieve peace through negotiation between Israel and the Arab League over Jerusalem's future.

Speech Day At Jews' College: There Were Giants

By The Rev. Dr. A. Cohen, Of London, England

Four and a half decades have passed since a youth, a member of the Preparatory Class of the College, sat for the first time in the back row of the hall in Queen Square House on Speech Day, gazing with admiration at the distinguished figures in Anglo-Jewry who adorned the platform and with reverential awe at the impressive, leonine head of Solomon Schechter who presided. In subsequent years the same youth walked proudly to the dais to receive a prize. Never did the presumptuous thought enter his mind that one day he would have the distinction of presiding at a Speech Day of Jews' College, but that honour he now enjoys.

My first duty, accordingly, is to express to the Council my deep thanks for the compliance they have paid me in placing me in the proud position I occupy this afternoon. If I can suggest any valid reason in justification of their choice, it is that, with the passage of time, I am fast qualifying for the title of the doyen of the Anglo-Jewish clergy. Thirty-eight years have flown by since I began my ministry and the intervening period has been one of tremendous happenings which have radically altered the course of living for mankind in general and for Jewry in particular. It may, therefore, serve a useful purpose if I utilise this opportunity to draw a contrast between then and now as it concerns the ministry in this country vis-a-vis the community.

It is an inveterate habit of man to compare the past with the present to the disparagement of the latter, and a similar judgment is usually passed upon the Anglo-Jewish clergy. "There were giants in those days" is the common verdict, and they who are now serving the congregations of the community are judged to be of smaller [illegible] I question the fairness of the judgment.

I have nothing but respect for my colleagues who were veterans when I was a neophyte; but I know from experience how the burdens and difficulties of the office have grown with the march of time. In the halcyon days of the past, life was lived more slowly. There were comparatively few problems at home or abroad to disturb the even tenor of one's routine duties. Leisure could easily be found, if one wished, for reading or more intensive study.

There was ample opportunity to cultivate a close, personal relationship with the members of one's congregation. The demands of the clerical office were relatively light, and to meet them adequately required no great effort. In such circumstances, it was easy to win recognition as a successful minister and gain the ascendancy of congregants.

The incidence of two global wars has changed all that. We are now living in a very different world. The pace of life has accelerated. New problems of extreme complexity have been thrown up which profoundly influence the work of a rabbi or minister. The attitude towards religion has been affected in the world at large, and Jewry has not escaped the general trend. The desire for regular religious worship has rapidly waned among all sections of the population — such is the experience of the Church as well as of the Synagogue.

Indifference to the call of faith is more marked in this generation than in the former generation, and the consequences of this apathy make the task of religious leadership more exacting and arduous.

Forty years ago, Jewish parents, with rare exceptions, understood their responsibility to give their children a Hebrew and religious education; to-day it is heartbreaking work to make parents appreciate their obligation in this vital matter. In this and many other directions what was formerly a simple and straightforward duty for the Minister to discharge has become a constant source of worry and uphill effort.

Added to these changes is the grave deterioration in the Jewish position throughout the world. In this country, at any rate, my older colleagues had no organized campaign of anti-Semitism to contend with; to-day Jewish defence makes serious inroads upon a minister's thought and energy. Occasionally a pogrom would occur in some part of the world creating the need for a relief appeal; but what was then occasional is now a constant duty which engages his time and strength. What is termed "the Jewish Problem" has grown in intensity and urgency during the latter years and must necessarily be his pre-occupation.

Finally, about a quarter of my career has been spent in years of bitter war; and although I did not serve as a full-time chaplain, I cannot withhold tribute from my colleagues who did. They worked under conditions infinitely more difficult than Christian chaplains, and came through the severe test with credit. The continuance of conscription in peace-time, with Jewish lads at an impressionable age leaving home for training camps perhaps in a remote part of the country, places a fresh responsibility upon the clergy to make contact with them which cannot be ignored.

My object in drawing attention [illegible] criticism and win applause for them. On the whole, they are devoted servants of Judaism who are content to give of their best, disregarding blame or praise. My aim is rather to induce, if I can, a fuller realization of the position among the laity because of its bearing upon the problem of the future of the Anglo-Jewish ministry.

Already a disquieting dearth is being experienced of men to serve congregations as religious leaders and teachers, and the outlook in this respect is not promising. That scarcity is likely to grow more pronounced in the coming years, and it would be well for the community to inquire why this is so. For myself, I do not believe that the primary cause is the inadequacy of stipends, but rather the inadequacy of status. If the latter were right, there would be a corresponding change in the former.

A worthy aspirant to the ministry may well be turned aside from the call when he sees the minister of his congregation treated as a mere functionary of the Synagogue and limited in scope to the performance of routine tasks, instead of his being in the full sense of the term the religious leader of the congregation. The aspirant will be deterred if he sees his minister treated with disrespect and slighted, even overruled by ignorant laymen in spheres where Jewish scholarship is involved.

Unless the office of rabbi or minister carries with it the acknowledged responsibility of religious leadership, it will not attract the earnest young man who feels a vocation for the holy service, not as a means of earning his livelihood, but as the outlet for his zeal in the cause of Judaism and the Jewish people. Very significant is the difference in the verbs used by Jehoshua ben Perachiah in his saying: "Make for thyself a master and buy for thyself a companion." A *Rav* i.e. "Master" or "Rabbi" cannot be "bought"; the disciple must not look upon his teacher as a person just hired for the purpose.

That exhortation, I fear, is too often ignored by laymen who do consider the Synagogue official a hired servant and treat him as such. As the problem of the education of the Jewish child begins with the attitude of the parent, so —I submit—the problem of securing a Clergy, right in quality and quantity, begins with the laity.

Let them feel the need of spiritual guides and leaders to help them face the challenge of the time to the ageless ideals proclaimed by Judaism for the true direction of human living; let them pay due respect and deference to the office, quite apart from the man occupying it, without which it must be abortive. Then I am confident that the demand will produce the supply.

I just mentioned the challenge of the time to Jewish doctrine, and in this regard, too, a noteworthy change has taken place during the period I have been in the ministry. In 1909 we distinctly heard the reverberations of the 19th century contest between science and religion, and were still being warned that religion must come to terms with science if religion was to survive; that, so far as we were concerned, Judaism must be revised and brought into line with current thought, if it was to be acceptable to the educated Jew.

To-day the position has been reversed, and it is growing ever clearer that science must come to terms with religion if mankind is to survive. It is related that when the celebrated astronomer, Laplace, presented Napoleon with a copy of his book, "The Mechanism Of The Heavens," the Emperor said to him, "M. Laplace, they tell me you have written this great treatise on the universe, and in it you have not once mentioned its Creator!" Laplace replied, "Sire, I have no need of any such hypothesis."

As astronomer, working in his observatory upon the phenomena of the heavens, may have no need of the hypothesis of a Creator, especially when he stops short of the phenomena and does not inquire what lies behind them and why they exist. But the scientist in his laboratory, whose researches yield results which [illegible] when he rules out the hypothesis of God and all it implies, because he then omits to take into consideration factors upon which the life and happiness of man depend.

Science has established that the physical universe is governed by certain fixed laws; but Judaism has proclaimed, and long experience verified, that the human organization is subject to fixed moral laws the infraction of which endangers its existence. To deny the reality of these moral laws does not stop them from operating, in the same way that disbelief in the law of gravitation will not save a person from death if he jumps from a great height.

In their characteristic way the Rabbis expressed a basic truth when they taught that Torah preceded Creation, meaning that the world could not exist as the habitation of the human race without the functioning of the spiritual and moral principles set forth in the Torah. There is deep ethical verity, not as critics assert Jewish self-aggrandizement, in such a Talmudic passage as, "The Holy One, blessed be He, made a condition with the works of Creation and said to them, 'If Israel accepts the Torah you will endure; if not, I will reduce you to chaos'."

The ancient teachers of Israel understood what modern statesmen apparently do not yet realise, that the peace which is essential if the human race is not to destroy itself —and science has now provided the means for accomplishing this — cannot be secured by political manoeuvres and makeshift expediency, but can only be built upon principles determined by the moral law. Human history is largely a blood-stained record and this 20th century a tragic exposure of the superficiality of our vaunted civilization because the realistic diagnosis of the Hebrew prophet has been ignored: "The work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever."

How utterly deluded are those Jews who believe Judaism to be obsolete, without any message for the modern age, and pin their faith to science or to this or that political 'ism for the salvation of humanity! The chaotic state of the world and the dread of annihilation by the misuse of the newly discovered atomic energy demonstrate conclusively the fatal consequences of the worship of science or a social theory as the means of bringing the Golden Age to man.

The drift towards complete chaos which is so marked to-day can only be halted by the acceptance of the eternal verities taught by Judaism. Our ruined world may only be rebuilt upon solid foundations in accordance with the plan for living delineated in the Torah. Hence the heightened urgency for men to preach the doctrines of the prophets and Talmudic Rabbis whose inspiration and insight penetrated the secret of how the human race can live in harmony and peace.

If the Jewish people has a reason to endure as a distinct entity in face of the crushing burdens which persistence imposes, it is to be sought in the possession of this vital secret. Our forefathers held aloft the torch of spiritual light in a world darkened by paganism; we have the inherited responsibility of keeping that torch aflame in the neo-paganism of the modern world. For Jewry to be enthused by this glorious ideal, there must be religious leaders to dedicate their lives to its propagation. Guidance and instruction must be sought from men steeped in Jewish culture and aglow with its illuminating message.

Jews' College exists to train such men for Anglo-Jewry. The failure truly to appraise its all-important function in the community is but another symptom of the lack of understanding which is, at least, partly responsible for depleting the ranks of the ministry. An awakening there must be if the Jewry of this country, now self-dependent and no longer able as formerly to draw vitality from brethren on the European Continent, is to do its duty and play a worthy role in the days that lie [illegible] May that awakening not be delayed.

5,500 DP

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Others will follow over a period of a few weeks.

Four big C-54's, their inside still white and dusty with flour they brought to Berlin as part of the airlift, transported the men, women and some young children on the return trip. The refugees carried little baggage, most of them salvaging less than half of 500 pounds of belongings they were permitted to take.

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The development of Welfare Funds and Community Councils in Ontario has been largely inspired by the Zone Meetings arranged by the Canadian Committee, the assistance of field staff of the Council of Jewish Federations and Welfare Funds, and a recent interest of the Canadian Jewish Congress in furthering local organizational development.

The development of professional standards in Canada has been slower than in the United States. There are five professionally trained executives of Welfare Councils in the entire Dominion. In two of these cities the professional also acts as case-work-center-executive. In the other three cities, and again in the larger cities of Montreal, Toronto and Winnipeg, there are family and child case work services, with professionally trained staff.

Y.M.H.A.'s as such also exist in these three cities; in the smaller communities, there are a number of Jewish centers in many instances, with the Synagogue as the physical center. Institutions for the aged are also found in the three larger cities; Jewish hospitals only in Montreal and Toronto. Vocational Services have only recently been developed in Montreal and Toronto.

The problems of securing and keeping trained personnel is an ever-increasing one in Canada. Salaries are low compared to existing rates in the United States; just recently at a national conference of executives and officials of leading welfare agencies, a beginning salary of $2,000 for graduates of school of social work was resolved as a program to be presented to Chests and employnig agencies.

The number of Canadians who have gone to the United States for training and employment far exceeds the number of workers from the United States who have taken positions in Canada. The generally low salaries and lack of opportunity for professional advancement because of the limitations of the field have lost to Canada many of its most qualified and experienced professionals.

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